THE BAN=
KETTE OF SAPIENCE,

compyled by

syr

THOMAS ELIOT

knyghte, and newely augmented with dyuerse tytles and senten=ces.



1534


FACE AVT TACE

TO THE KYNGE OVR MOST gratious soueraygne lorde, the prologue of syr Thomas Elyot knyght, to the Banckette of Sapience.

AFTER LONGE fasting and also moche trauayle, it hath ben thought euer moste noble prince, not onely conuenient, but also to stande with good reason, to haue a dyner or supper prouyded with meates suffycient, as well to recreate the vytall spirites, as to restore eftesoones the strength abated by labours. More ouer in this tyme of the yere, called the spryngetyme, prouoked by the naturall beautie and ioyous aspecte of the flourysshynge habyte of this tẽporall worlde, the nature of them, in whom is any sparke of gentyll courage, requyreth to solace and banckette with mutuall resorte, cõmunicatynge togither their fantasyes and sondry deuyses, whiche was not abhorred of the moste wyse and noble philosophers, as may appere to them, that haue witsaufed to rede the warkes of Plato, Xenophon, and Plutarche, whiche they named Symposia, called banckettes in Englysshe. Semblably I being styred moste excellent Prince: by alyke imitation, consider-

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ryng the longe abstinence & fastyng of this presente Lent, with also the contynuall trauayle that your hyghnes, your counsaylle, and dyuers your subiectes haue sustayned in consultynge about the weale publyke of this your gracis most noble realme, I haue prouyded this lyttell banket (so is this lytle treatise intitled) cõposed of sõdry wyse coũcels, gathered by me out of the warkes of moste excellent persons, as wel faithfull as gentyles. And lyke as in this lustye tyme, thinges do appere in sondrye dilectable colours and facions, so in this lytle boke shall your grace and other readers behold sentences sundry and dyuers, whiche I do applye vnto banketting dishes, made and seasoned by Sapience her self, and serued forth to the table by them, whiche dyd wryte or pronounce them. And as for me, I haue no more parte in the bankette, nor deserue any more praise therfore, than one of them that beareth a torche before euery course whan they come from the dresser: And yet where there is suche abundance, I may perchance for my labour haue the reuertion or scrappes of som of the dishes. Finally for asmoch as dyuers metes be of diuers qualities, som swete, some poynant, some aygre doulce: it shall be expedient, that euery dyshe of this banket, be throughly touched, doutyng not

but

but how so euer the tast shal content men, al shalbe holsome, if they be wel masticate, and not hastily deuoured. This litel warke with my labors haue I dedicate vnto your highnes, vnto whom of bounden duetie beinge your humble seruant, I owe al my studyes, prayer, seruyce, & loyaltie, besechinge your grace to receyue this lyttell warke, as a token of my sincere mind & intent, accordinge to your accustomed & incomparable gentylnes. And for my part I shall dayly pray the auctour & fountaine of sapience to preserue your most royall person in the abundaunce of his grace, to the comfort of your louing subiectes.

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¶ FINIS TABVLE.

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Salomon. Prouerbi. CAP. 9. CAP. 1.



Apiĉce hath builded a house for her selfe, she hath prepared her wine & laide forth her table, she calleth out abrode in the stretes, & in the chiefe assembly of people, and at the gates of the cytie she speketh with a loude voice: Ye babies, how long wil ye delyte in your childyshnes? And how longe wyl fooles coucte those thynges whiche shall hurt thē? And they which lacke wit hate knowlege & lernyng? Come on & eate ye mi brede & drīke my wyne that ℣ haue ordeined now for you. To me do belōg Coūsayll & equitie. min is prudēce, & min also fortitude. By me kynges do reign, & makers of lawes do determyne those thynges that be ryghtwyse. By me pryncis do gouerne, & mē in autorite do giue sentēce accordyng to iustice. ℣ loue them that loue me, & they that wake erely shal finde me, with me do remaine both substāce & renoume, stately richesse, & ℣ustyce, my fruyte doth excell gold & stones p̄cious, and my branches are better than fyne tryed siluer, my walkes be in the high waies of iustice, & in the middel of the pathes of iugement, to the intēt that ℣ wil make thē ryche that do loue me, and fil vp their treasures.

CAP. 8.

ABSTINENCE.



YNG AND youthe is a double flame of carnall desyre. Hieronimus.

¶ That manne seldome falleth into thinges vnlefull, which in thinges lefull can some tyme refrayne. Gregori9.

¶ A man shuld so knowe the craft of continence, that therwith he maye flee the vices of the body, and saue well his person.

¶ Nature is content with a fewe thynges and lyttel, whose contentation if thou doste oppresse with excesse, that which thou eatest shalbe vnto the vnpleasaunt or hurtful. Seneca.

¶ Better is a man pacient than strong, and he that maystreth his wyll, surmounteth a conquerour. Salomon.

ADVERSITIE.

THE potters vesselle is tryed in the fourneysse, and good men be proued in tyme of aduersitie. Salomon.

¶ Abide thy myssortune, that thyn ennemy reioyce not. Periander

¶ There is nothing so greuous, but an vp Seneca.

ryght mynd maye fynde therin solace.

Seneca. ¶ In all thy troubles remembre this reason, hard thynges may be molified, strayte thynges maye be louſed, and heuy thinges ſhall lyttell greue them that can handſomly beare it.

Paulus. ¶ Trouble is cauſe of pacience, pacience maketh proſe, proſe bringeth in hope, hope is neuer rebuked.

¶ My chylde neglecte not goddis correction, but whanne he doothe punyſhe the, thynke it not tedyouſe, for whom god loueth, hym wyll he chaſtiſe.

Auguſtin⁹ ¶ Cooles beinge in the forge, doo brenne and conſume, but the golde is there tryed, the one is tourned to aſſhes, while the other is fyned. The forge is the worlde, good men are the golde, aduerſitie is the fyre, the warkeman is god.

Bernard⁹ ¶ It perteineth to vertue, to ſuffre aduerſitie, it belongethe to wyſedome in aduerſytie alway to be mery, plucke vp thy hart and ſuffre goddis pleaſure: for the chiefe part of vertue is to taſte & fele howe ſwete and delectable is the lorde of all wyſedom.

Lactanti⁹. ¶ The wyſe manne in tourmentes is euer more happy. But he that is troublid either for faith, for iuſtyce, or for god almyghtye, that ſufferance of peyne bryngeth a manne to perfyte felicitie.

¶I iudge the to be myserable, that neuer knewest myserye. what a manne maye or maye not, it is neuer perceyued, vntylle he be proued. Seneca

¶AFFECTION.

Where affection ones in the harte of manne entreth, and flowcth into his breste, and drownethe his harte: fydelytie, vertue, good faame, and honestie hym cleane forsaketh, and he dayely in all mischiefe increaseth. Plautus

¶Where affection aboundeth, there good fame and vertue oftentymes perysheth. Euripides

¶AMBICION.

They that be infected with ambicion, and are desyrous of honour, wolde be exhorted to possede onely suche treasure as is vnspotted and cleane frome all mischiefe, whiche may not of any ennemye be corrupted, nor with rebuke noted, nor with any dishonestie sclaundered. Plutarche

¶The dyuell dyd fall only bycause he rather wolde be a lorde than a subiecte. Augustine

¶He that is in auctoritie, let hym consider howe he commeth to it: and commyng wel to it, howe he ought to lyue well in it: and Gregorie

and lyuynge well in it, howe he muste gouerne: and gouernyng wysely, he must oft call to remembrance his owne infyrmitie.

¶ A vertuous mā shuld receiue rule or auctorite as if he were therto cōpelled: but he that lacketh vertue, though he be compelled, yet let hym not take it.

Bernard. ¶ Ambition is a subtyll myschiefe, a priuie poyson, a couerte pestilence, the forger of deceypte, the mother of hypocrisie, the nourysce of enuye, the fountayne of vyces, the mothe of deuotion, the blynder of hartes, makynge dyseases of remedyes, and syckenesse of salues.

Tullius. ¶ It is harde for hym that desyreth to be aboue all men, to kepe alway equitie, whiche is the chiefe parte of Justice.

¶ He that is desirous of glory, is sone stired to do thynges agaynste equitie.

¶ AVTHORITIE.

Q. Curti. HIgh authoritie is alwaye in perylle: For it is harde to holde that, which thou canste not welde.

Plutarch. ¶ They that wolde excelle all other in a citie or countrey, shulde allure theyr inferiours with indifferencie, gentylnesse, and lyberalitie: And content greate men with diligence, affabilitie, & sobrenesse, and with good

good reasons retein them in the weale publyke, in one consent and agrement.

¶ Flee that authoritie, wherin spryngeth continually newe occupation and sundry. Seneca.

¶ AMITIE.

I Suppose this to be the very true law of amitie, a man to loue his frende no lesse nor no more than he loueth hym selfe. Augustin.

¶ Amitie eyther taketh or maketh menne equall, and where inequalytie is, by preeminence of the tone, and moche baseneſſe of the tother, there is moche more flatteryeth an frendshyppe. Hieronimus.

¶ In amitie the thinge is not so moche to be sought for, as the wylle and intente, the tone betwene men is oftētymes gyuen, the tother onely proceedeth of loue, & the same thing to wyl or wyll not, is constant amitie.

¶ where the maners be dyuerse, and studies repugnant, can neuer be frendshyp. Ambrose.

¶ He that is beloued in tyme of prosperitie, hit is veray doubtefulle, whether the fortune, or elles the personne be the thing that is fauoured. Gregorie.

¶ A faithefull frende is a sure protection, he that findeth such one, findeth a tresure. Salomon.

¶ A frende is not knowen in thinges that be pleasaunt.

¶In thynges displeasaunt an ennemye is ipyed.

Isidorus. ¶They be neuer faythefull in frendeshyp, whom gyftes haue gotten, and loue neuer ioyned.

¶That is trewe frendeshyppe, that looketh for nothynge of his frende, but onely his fauoure, as who sayth, without mede loueth his louer.

Plato. ¶we be not borne for our selfes onely, but partely our countrey, partely our frendes clayme an intereste in our natiuitie.

Tullius. ¶Lette vs see, that we vse alway that liberalitie, wherby we may profite our frendes, and do no man damage.

¶In thinges moste prosperous the counceile of frendes is moste to be vsed.

Salustius ¶The strengthe of a realme doothe not consiste in great puissance or treasure, but in frendes, whome thou canste gette neyther by force, nor prouyde them with money, but they be prouyded with gentylnes, and confydence onely.

¶APPARAYLE.

Ecclesiast. The apparayle, the laughter, & gate of a man do shewe what he is.

Augustin. ¶The ryght apparayle of chrysten men and women, is in no maner of deceitefull

ful paynting & trimmyng, nor yet the pompous apparayle and iewels, but it is theyr good condicions and maners.

¶ Neyther to moche sluttishenes, nor exquisite nycenes becommeth a christian. Hieronimus.

¶ Thou woman whan thou paynteste thy face with materiell colours, thou putteste out the trewe pycture or ymage of god. Ambros.

¶ Foule maners wars than dyrte defyleth fayre garmentes, fayre condicions do garnisshe foule garmentes with laudable actes Plautus.

¶ She is not well apparayled that is not well manered.

¶ He that fayne wolde haue busyneſſe, let hym gette hym a shyppe and a wyfe, for in noo two thynges is there more busines, for if thou intendeste to apparayle theym bothe, they two wyll neuer be sufficiently trymmed.

ALMESDEEDE.

IF thou hast moch, gyue than abundantly: If thou haue lyttell, yet gyue somewhat gladly: therby doest thou lay vp a good treasure agayne the tyme of necessitie. for almes delyuereth the from synne & frome dethe, ne wyll suffre thy soule to entre in darkenes. Tobias.

¶ Blessed is he that considereth the poore David.

man and nedye, in the troublouse daye the lorde shall delyuer hym.

Salomon. ¶He that stoppeth his eare at the crye of the poore man, he shall onces crye, and god shall not here hym.

Eccles. ¶He that dothe almes, dothe offer vppe sacryfyce.

Paulus. ¶If I gyue all my goodes to the fedinge of poore men, and haue not charitie, it nothynge shall profyte me.

Augustin. ¶Almes of the harte is mochе more than almes of the body. The almes of charitie without worldely substance suffyseth, that which is corporally gyuen without a mercifull harte, is not sufficient.

Idem. ¶Perfyte compassion is to preuente the hungry, er the begger desyre the. Charyte is not perfite, whan crauing extorteth it.

ACCVSATION.

Lirine. IT is better that an yll manne be not accused, thanne to be suffered to goo vnpunished.

ARROGANCY.

Eccleast. A Sturdye harte shall susteygne damage, and he that louethe perylle, therin shall perysshe.

¶The congregation of prowde menne, shall neuer prosper, the syme that in them

is

is planted, shall be dygged vppe, and not be perceyued.

¶ To set lytel by that, which men do deme of the, is not only the signe of an arrogant person, but also of a man folishe & dissolute. Tullius.

¶AGE.

A Age which is reuerend, is not accoũted by length of tyme, or nombre of yeres, for the witte of man is not the hoore heares: but very age is the lyfe vncorrupted. Howe seemely is it to a whyte heed to haue a good iudgement, and to old men to vnderstande counsayle? Ecclesiast.

¶ There is nothing more reprocheful, thã an olde man, which hath none other argument to proue that he hath lyued long, but onely his yeres. Seneca.

¶AVARICE.

O with what difficultie shall they that haue money entre into the kingdom of heuẽ? Uerily I say vnto you, more lyghtly maye a camel passe through the eie of a nedell, than a ryche man entre into the kyngdome of heuen. Christꝰ apud Lucã.

¶ No doubte but they that be riche or coueite to be ryche, do fall in temptation and Paulus.

snare

share of the dyuell, into sundry vnlefull desyres, and also vnprofitable, whiche drowneth a man in damnation & deth euerlasting

Ecclesiast. ¶ To a manne couetous and nigarde, substance is to no purpose, to an enuyous man what profiteth ryches?

Hieremias ¶ From the leaste to the mooste all men be couetous, from the prophete to the prieste all do dissemble.

Bernardus ¶ The chariotte of Auaryce is caryed on foure wheles of vyces, whiche are faynte courage, vngentylnes, contempte of god, forgetfulnes of deathe: And two horses do drawe it, raueny, and nygardshype: to them both is but one cartar, desire to haue that carter driuith with a whip hauing two cordes, appetite to get, & drede to forlette.

Salomon. ¶ He that heapeth vp richesse, and settith his minde to gather for other men, hauing no respecte to iustyce, his goodes shall be consumed in riot and foly.

¶ He that hydeth corne, shall be cursed of people: and benediction shal light on them that be sellers.

¶ Substance sone come by, shall mynyshe, and that whiche by littel and lytel with labour is gotten, shal encrease and continue.

¶ Hell and perdition be neuer fylled, nor the insaciable eyen of a couetous persone.

¶ He that maketh haste to be ryche, and hath

hath indignation at other, lyttell weeneth he howe sone after, nede wyl attache him.

¶ Euerlastynge woo be to hym that couetously doth gather to mainteine his house, that his neste may stande high, & thynketh to escape the great stroke of vengeance. Abacus.

¶ Pouertie lacketh many thynges, couetyse all thynges. The nygarde to noo man is good, but to hym selfe he is worste. Seneca.

¶ Money, if thou canste vse it, is thy seruaunt and droudge, if not, she is thy ladye and soueraygne.

¶ To practyse in the publyque weale for to gette rychesse, is not onely a shame, but also a thynge to all men moste odious. Tullius.

¶ Inordinate desyre of ryches and rule is the fyrst matter, wherof springeth all euyl, for couetous appetyte, subuertethe credence, honestie, and all other vertues. Salustius.

¶ It is harde to content vs with that, whiche occasyon dothe proffer, for the thynge that commeth fyrste, doothe abhorre vs, whan we hope to haue better. Q. Curtius

¶ BABLYNGE.

That which passith out of the mouth commith from the harte, and that is the thynge that defyleth a man. Matthew.

¶ In moche bablyng lacketh no synne, he is wyse, that can tempre his language. Salomon.

¶ B

Seneca. ¶A babblynge ennemy shall lesse anoy the, than he that speaketh nothynge.

Aristotel. ¶That whyche is oftentymes spoken, troubleth the herer.

Macrobi⁹. ¶Talke so with mē, as if god did here the: speke so to god, as if mē vnderstode the.

¶BATTAYLE.

Hieronimus. That fortitude whiche preserueth by batayle the countrey from infidels, & at home defēdeth feble mē, and true men from theues, agreeth with iustyce.

¶In warres the multitude, nor the puissance vnlerned may so moch auaile toward victorie, as knowlege and exercise.

¶He that desireth peace, let hym prepare for warres: he that wold vanquisshe, let him instruct wel his people: And he that wold acheue his exploitures, let him fight with crafte, and not with chaunce or aduenture.

Tullius. ¶warre wolde be in suche wyse taken in hande, as nothynge but peace shuld seeme to be saught for.

Sextus Aurelius. ¶Octauyan the emperour was wonte to saye, that warre shulde not be styred without suretie that the gayne shulde be more than the charges, lest that the victorie goten with moche losse and smal aduauntage, may be lyke to a fysshoke of golde, whych

either

esther beinge broken or loste, canne not be payd for with that that it taketh.

¶ Victorie restyth not in a great army, but the strengthe of the battaylle commethe from heuen. Machabeorum.

¶ Chabrias a noble man was wont to say, an hoste of hartes that had a lyon to theyr captaine, was more to be dred, than an host of lyons beinge ledde with an harte. Plutarch.

¶ These foure thinges oughte to be in a great capitayne, knowlege in armes, valiant courage, authoritie, and fortune. Salustius

¶ Sobrenes in a souldiour is no lesse commendable, than strength and hardynesse. Julius Cæsar.

¶ Idelnes is most contrary to souldyours attemptates

¶BENEFITE.

Do thou good to a good manne, and thou shalt fynde recompence, and if he can not requite the, yet god shall remembre the. Ecclesiast.

¶ If thou practise beneficence on a person vnworthy, thou gyueste occasion to fooles to do lewdly. Democritus.

¶ That benefyte commeth late, that abydeth a crauynge. Seneca.

¶ A shrewde tourne is soner requit than a good turne, for thank is reputed a charge, Tacitus.

reuengynge

reuengynge for a gayne and aduantage.

Seneca. ¶Those benefytes are mooste thankeful, which a man fyndeth redye, and commeth on quickely, wherin is no tarieng, but only the shamfastnes of him that shal take them.

¶BYSHOP.

Paulus ad Titum A Byshop muste be without faute, as the stewarde of almyghtye god, not proude, not wrathfull, not drunkely, no fighter, not couetous of dishoneſt game but a good houſeholder, bountyfull, wyſe, ſobre, iuſte, holy, and continente, hauynge the true maner of ſpeche, whiche is accordynge to lernynge, wherwith he maye exhort by holſome doctrine, & reproue them, whiche wyll ſpeake to the contrary.

BOSTYNGE.

Salomon. BE thou prayſed of an others mouth, & not of thyn owne. Let a ſtranger cõmende the & not thyn owne lyppes.

Valerius Max. ¶Nothynge dothe more mynyſhe a mannes commendation, than moch auauntinge the ſucceſſe of his actes.

Cicero. ¶It is a foule thing, a man to tel moch of hym ſelf, ſpecially that whiche is falſe, and with mockes of them whiche do here him, to ſeme to reſemble the boſtyng ſouldiour.

IF thyn eye be symple or cleane, all thy body shall be bryght. Christ in Matthco.

¶ Chastitie is the beaute of the sowle, or of the kiges doughter, which is frō within ¶ where necessitie is layde vnto chastitie, authoritie is gyuen to lechery, for neyther she is chast, which by feare is cōpelled, nor she is honest, which with mede is oprcined Augustin

¶ Chastitie without charitie is as a lampē without oyle, take the oile away, the lampe giueth no lyght, take away charitie, thanne pleaseth not chastitie, Bernardus

¶ There be syxe thinges, that do preserue chastite, sobrienes in diet, occupatiō, sharpnes of the inner apparayle, refraynyng of the sences, that is to saye, the fyue wittes, Also selde cōmunication, and that with honestie, and eschewynge oportunitie of the person, the place, and the tyme. Cassiodorus.

CHARITIE.

IF I hadde the spiryte of prophecy, and knewe all mysteryes, and all maner of cunnynge: Also yf I had all faythe, in so moche as I coude translate and cary away mountaynes, yet were I nothyng, if I lacked charitie. Moreouer, if I did distribute Paulus.

all

all my goodes, in fedyng poore people, & although I gaue my body to be burned, hauing no charitie, it nothynge auayleth me. Charitie is pacient and gentylle, Charitie hath enuy at no man, it dothe nothynge amis, it is not puffed out with pride, it is not ambicious, she seketh not her profyte, she is not moued, she thynketh none yll, she reioyseth in noo myschiefe, she ioyethe with truthe, all thynge she suffreth, al thyng she beleueth, all thyng she hopeth, al thyng she beareth, Charitie neuer fayleth.

CONSTANCE.

Tullius. AS well to moche reioysynge in prosperitie, as to moche sorowe in aduersitie betokeneth lyghtnes.

Hieronimus. ¶ what so euer is done by necessite is shortly dissolued, and that whiche is wyllyngely receyued, of longe tyme abydeth.

Seneca. ¶ He that is constāt feleth no trouble, and is without heuynesse.

Tullius. ¶ Nothing so wel becommeth a man, as in euery enterprise and takynge of counsayle, to be sure and constant.

¶ what is so great fóly, or soo vnworthy a wise mans constance and grauite, as is false opinion? or boldly to defend that, which he dothe not vnderstand wel and sufficiently?

Cornall

CARNALL APPETITE

CArnall appetite is alway a hungred, and of that whiche is passed, a man is not satisfied. Hieronimus.

¶It agreith not with reson, that he whom feare cā not vanquishe, to be subdued with couetise, or he, whiche canne be ouercome with no peyne, to be vanquished with carnall affection. Tullius.

¶Carnal appetite more oftē leuith behind her, cause of repētance, than of remēbrāce.

¶Carnall appetite ennemy to reason, lettethe all counsaylle, and dusketh the eyen of the mynde, nor with vertue wylle haue any medlynge.

¶CONSIDERATION.

HE that intendeth to doo any thynge, lette hym consyder, not onely howe conuenient is the thynge that ought to be done, but also what power he hath to bringe it to passe. Tullius.

¶If we wyll consyder what excellency & preeminence is in the nature of mā, we shal wel vnderstande, howe horrible a thyng it is to flowe in excesse, and to be wanton and delycate, howe faire & honeste it is to lyue warely, continently, sadly, and sobrely.

¶He whom fortune neuer deceyued, doth Liuius.

not without cause remembre the vncer-
tayntie of sondry aduentures.

Socrates. ¶ If thou consyder well thynges that be
passed, thou shalt the bettter gyue councell
in thinges that may happen.

Galenus. ¶ Remembraunce of actes passed sheweth
to vs, wher in we offend, and conferryng it
with thinges that be present, we ar taught
howe to reformme it.

¶ CONFESSION

Augustin⁹ Confession is the remedy of sowles:
the confounder of vyces: the resto-
rer of vertues: the vanquisher of di-
uelles, what wyll you more? It stoppeth
helles mouthe, and setteth wyde open the
gates of paradyse.

Ambrosi⁹. ¶ The vengeaunce of god cesseth, where
mans confession tymely preuenteth.

Bernard⁹ ¶ Confessiõ is the lyfe of a sinner, the glo
ry of good men, to offendours necessarye,
and yet vnto iuste men not inconuenient.

¶ CONTEMPT OF VVORLD-
LY THYNGES.

Augustin⁹ The worlde is a see, and euery mans
couetous desire, is nought elles but
a tempest. Doest thou loue god: than
walkest

walkeste thou on the see, & the feare of the worlde is vnder thy fete. louest thou the worlde? he wil swollowe the, for he can tol his louers vnto hym, but he can not beare them. Therfore, whan thy harte flittreth in couetouse appetite, calle to thyne ayde Christis diuynitie, that thou mayste vanquisshe thyne mordinate foly.

¶ The pleasure of this worlde is vanytie, whiche with moche expectation is loked for, & whan it is come, no man can holde it. Augustin.

¶ Bost not of to morowe, thou wotest not what the day wyll bryng, whan it cometh. Hieronimus

¶ Set lyttell by rychesse, and thou shalte be ryche: set lyttell by renoume, and thou shalt be famouse: care not for afflyctions, and thou shalte ouercome them: passe lyttell on reste and quietnesse, and thou shalte opteyne them. Chrisost.

¶ In thynges perteyning to man, nothing is so diligently done, but that as wel by the puissance of man, it may be vndone, for the warkes of men mortall, also be mortall. Lactanti.

¶ Nothyng is so happy, that it is without feare. where there is suspicion, the lyfe is vnpleasaunte. Seneca.

¶ He that is dedycate to the hasardes of Fortune, he prepareth for hym selfe moch mater to trouble, whiche wyll not shortlye be slaked. Idem.

Idem. ¶ There is one waye to go surely, that is, to set litel by thinges worldly, and a man to holde hym contented onely with honestie.

CVSTOME

Augustin. IN thynges wherof holy scripture hath determined no certeintie, the vse of god dis people, and statutes of fathers are to be holden for lawes. And lykewyse as transgressours of goddis lawes are to be punyshed, so contemnours of ecclesiasticall customes ought to be chastised.

Isidorus. ¶ The wounde often renewed is harde to be healed.

Seneca. ¶ Custome teacheth that to be lyttel, whiche semeth to be great.

¶ Education and discipline formeth good maners: and men sauoureth alway of that thynge, whiche in youth they haue lerned.

Augustin. ¶ In truthe whiche appereth openly, custome muste gyue place to veritie.

¶ CORRECTION.

Augustin. HE that byndeth a frantycke men, and waketh him that hath the letargy or slepyng syckenes, displeaseth bothe. leueth both, and healeth bothe. both whyles they be sycke, do disdayne him: & whan they

they be hole, yet bothe do thanke hym.

¶ Correcte not a scorner, leste that he hate the, correcte a wyse man, and he wyll thanke the. Salomon.

¶ In correctiō wrath is specially to be prohibited, for he that wyll punyshe, whan he is angry, he shal neuer kepe wel the mean, whiche is betwene to mocbe and to lyttel. Tullius.

¶ A gentyl horse is ruled with the glymse of a rodde: A dull royle wyll vnneth stire with the thruste of a spurre. Q. Curtius.

¶ It is better to be of a wyse manne correctid, than to be with the flattery of foles deceyued. Ecclesiast.

¶ The care which wyll here his owne life rebuked, shall dwell in the myddel of them that be wyse men. Salomon.

¶ Be of thyne owne liuinge a sharpe correctour, and of other mens a gentill reformer, and let men here the commande small thynges and easye: and that thou thy selfe doest great thynges and peynefull. Chrisost.

¶ Correct thy frende secretly, and praise thy frende openly. Seneca.

¶ It is the parte of a wyse man, to rote vp vyces, and not the offenders.

¶ A good captayne ordereth his men better by kepynge them from yll doinge than by sooze chastysynge. Salustius.

BANKET OF ¶COVNSAYL AND COVNSAYLOVRES.

Ecclesiast. THey that do all thynges with councell, are gouerned by wysedome.

¶Cal not them to thy coũcel, which lacke discretion, for they can loue nothing but that whiche contenteth their appetite.

¶To euery man disclose not thy mind, lest some do dissemble, and after reproche the.

¶Sonne do all thinges by councel, & whã thou hast done, thou shalt not repente the.

Salomon ¶Obserue well the lawe, and folow good counsaylle, and thy sowle shall haue lyfe, and thou shalte walke truely, and thy fote shall not tryppe.

Ioan. ¶Beleue not euery spirite, but proue well the spirites, if they be good.

Tullius. ¶Armure a brode is of lyttell effecte, but if there be councell at home.

Gouernors of the wele publike, ought to be like to the lawis the which not for displesure but only for equite do punish offẽders.

Darius Max. ¶That publyke weale is in better state, & in a maner more sure, where the prynce is not good, than where the kinges counsellours and companions be yll.

Tacitus. ¶All violent attemptates being set forthe without councel, at the begynning ar puissaut, but in continuance they ar insufficient.

who

¶ who wyll iudge hym to be neceſſarye in an other mans cauſe, which to hym ſelfe apperyth vnprofytable? Ambroſ.

¶ There ben two thinges to councel moſt contrary, Haſte and Diſpleaſure. Seneca.

¶ After haſtye counſayle nexte ſoloweth repentaunce.

¶ Ill counſell is worſte to the gyuer. Heſiodus.

¶ Power without counſel oftentimes breketh his necke with his owne bourden. Horatius.

COMMVNICATION.

VVhan thou arte amonge foles, kepe thy wordes in ſtore. Eccleſiaſt.

¶ Amonge wyſe menne be redye to commune.

¶ In the preſence of greate men preſume not to ſpeake: and where as be thine elders talke not to moche.

¶ Honour and prayſe be in the wordes of a wyſe man: The tongue of a foole is his propre ſubuercyon. Salomon.

¶ Diſpute not with a perſonne dyſdayneful, leſte he ſyttynge ſtylle do lye in awaite for thy wordes. Tullius.

¶ It is a thynge fowle and rebukefull, in a ſadde matter, to brynge in wordes wanton or mete for a bankette.

¶CRVELTIE.

Christ' in Mattheo. Like what measure you gyue vnto other, lyke mesure shalbe met vnto you.

Ecclesiast. ¶They whiche delyte in the falle of good men, shalbe taken in a trap, and shall be consumed with sorowe, or euer they die.

Iacobus. ¶Iugement without any mercy shalbe giuen to hym that wyll not be mercyfull.

Seneca. ¶The beste exaumple, whervnto a prince shulde conforme hym, is to be suche one to his subiectes, as he wolde that god shulde be to hym selfe.

Seneca. ¶It is euen as yll at home as abrode to be moche feared, as ylle to be dradde of thy slaues and drudges, as of thy chief seruantes, no man lacketh power to doo harme: adde also thervnto, that he that is dradde, of necessitie feareth. Neuer manne mought be terrible, and also in suretie.

¶CVRIOSITIE.

Salomon. Seke not for that, whiche is out of thy reache: Serch nat those thynges, that excedeth thy puissance: but thynke on that, whiche god hath cõmaunded the, and in his sondry warkis be not to curious.

Com-

¶COMPASSION.

¶They that truſt moch to their frendes, knowe not how ſhortly teares be dried vp. Q. Curtius.

¶DEATHE.

HE muſt liue yl that lacketh knowlege howe to dye well. Seneca.

¶They which prepare them to batayle before that batayle approcheth, they beinge alway redy, doo eaſely ſuſteyne the firſt brunte, whiche is moſt troubloufe: ſo death or fortune alwayes loked for, is and ſemeth more eaſy with leſſe peine ſuffered. Seneca.

¶One daye demeth an other, but the laſte giueth iugement of all that is paſſed. Plinius.

DELICATE LIVYNGE.

AS it is impoſſible, that fire ſhuld inflame within water, ſo it is impoſſible, that contricion of harte ſhuld be gret in thinges that be delicate: for they be mere repugnant the one to the other, the contriciō being mother of weping, delicatenes of laughig, ſhe ſtraineth & wrigeth the hart, this louſeth it and ſetteth it at liberte. Chriſoſt.

DECEYTE.

MEn can better ſuffer to be denied, thā to be deceyued. Seneca.

¶where wrong is cōmitted by two Tullius,

maner of wais, either be force, or by fraud, fraude belongeth to a foxe, force to a lion, bothe the one and the other is to the nature of man wonderfull contrary.

Laertius. ¶ we ought to beware more of the enuy of our frendes, than of the assautes of our ennemies, for these be apparãt vnto vs, the other is couered: and the craft to anoy, whiche is not loked for, is euer most dãgerus.

Salomon. ¶ A false wytnes shall not be without punyshement, ne a forger of lyes shall escape from correction.

DETRACTION.

Paulus. NEither detracts nor yet extortioners shal possede the kyngdome of heuen.

Hieronimus. Neuer detract or bakbite any mã, nor be sene to get praise by rebuking of other: but lerne more to adurne thin own life, thã to defame others, remẽbring the scripture, whiche saith, Loue not to pul away a mans praise, lest thou be pluckid vp by the rotis.

Bernardus ¶ To sclãder or to here sclaũderers. ℣ cannot tel of thẽ two which is most damnable.

Tullius. ¶ we ought to suppose that detractig or yl reporting one of an other for a priuate auãtage, is more againste nature, than to suffre any discommodite, be it exterior or bodily.

Drunk

DRVNKENNES.

A Drunken warkeman shall neuer be ryche, & he that setteth noughte by a lyttel, shal by a lytel & a lytel come vnto nothynge. Ecclesiast.

¶Howe suffycyent vnto a lerned man is a small quantite of wyne: for therwith whan thou slepest thou shalt not be troubled, nor fele any peyne.

¶Euerlastyng peyne shalbe vnto you that do ryse yerly in the morning to drynke excessiuely, and to quaste vntyl night, that ye may be with wyne excessiuely chaussed. Isaias.

¶Lechery, wyne, and sacietie, consumeth all wysedome. Oseas.

¶The drunken man confoundeth nature, loseth both grace and honour, and runneth headlyng into euerlastyng damnation. Augustin.

¶Wine inordinatly taken, troubleth mans reason, maketh dulle vnderstandynge, infebleth remembraunce, sendeth in forgetfulnesse, powreth in errours, and bryngethe forthe sluggyshenes. Boetius.

¶DISCORDE.

EVery realme, deuyded within it selfe, shall be made desolate: and euery citie and house deuided by mutuall contention, shall not longe stande. Christ⁹ in Matthco.

In

Ecclesiast. ¶ In thre thinges my spirite is well pleased, which be also commended before god and man, the good concorde of bretherne, the loue of neghboure, also man and wyfe of one consent and agrement.

Gregorius. ¶ If they, which make peace, be callid the chyldren of god, without doubt the disturbers of peace be the chyldren of Satan.

Tullius. ¶ They that susteine one part of the people, and neglect the other part, they bryng into the citie a thyng verye perylous, that is to say, sedicion and discorde.

Salustius ¶ with concorde smal thinges grow to be great, with discord the most greattest thinges be brought vnto nothyng.

¶ warre is sone made, but it is not so shortly discussed: for he is not sure to synyshe it, that fyrst toke in hande to begynne it.

DIGNITIE.

Chrisost. HE is honorable, a great estate, and a noble manne, whiche dysdayneth to serue, or be subiecte to vices.

Seneca. ¶ If thou wylte esteme a man truely, and knowe what he is, beholde him naked, and lette him laye asyde possessions, authoritie, and other fables of fortune: finally let hym put of his bodye, and beholde thou in his sowle, what he is of him selfe, and what he hath of other, whiche is not his owne.

Dolour.

DOLOVR.

LIke as a mothe in a garmente, and a worme in a tree: so heuyneſſe hurteth the harte of a man. Salomon.

¶ In heuyneſſe it is to be forſene and prouided, that nothynge be done deſperately, nothynge fearefully, nothynge wretchedly, or any thynge foolyſhely. Salomon.

¶ There is no ſorowe, but that lengthe of tyme ſhal miniſhe it, and make it more eaſy. Ser. Sulpitius.

DOCTRINE.

LIke as fayre legges be in vayne to a crypple, ſo vnſemely is doctrine in the mouthes of fooles. Salomon.

¶ Doctrine is of ſuche puiſſaunce, that in good men it is the armour of vertue, to perſons corrupted, a ſpurre to do myſchiefe. Gelaſius.

¶ Lyke as woll taketh ſome colours with one only dypynge, ſome not without often ſtepyng and boylyng, ſo ſom doctrines ons apprehended be forthewith ſhewed, ſome other except they be depely receyued, and longe tyme ſetlid, coloureth not the mynd, but onelye toucheth it, and that whiche is promiſed, it nothynge perfourmeth. Seneca.

¶ Doctrine is an ornament to men beinge fortunate, to men infortunate a refuge and ſuccour. Democritus.

¶ No man maye profyte in heerynge ſoo moche Ambroſi⁹.

moche but whyles he leueth he shall haue nede to be taughte.

Tullius. ¶A corne felde or a wytte beinge neuer so fertile, without it be exercysed, may neuer be fruiteful.

Seneca. ¶Philosophy is not a cõmune warkmanshyp, or made for to bragge with. It is not in wordes but in matter: ne it is gyuen only to pas the time pleasantly, but it setteth the mind in good frame, the life in good order, it ruleth our actes, & sheweth what is to be done, and what to be vndone, she sytteth at our sterne, and among the vncertayn sourgies, she ordereth the ryghte cours of our passage, without her no man is in suretie.

Seneca. ¶Menne beleue better theyr eien, thanne theyr eares.

¶It is a longe waye to goo by rules and preceptes, the waye by exaumple is shorte and commodyous.

¶We teache our chylderne lyberal sciences, not bycause those sciences maye gyue any vertue, but bicause they make the mind apte to receyue it.

¶DISSIMVLATION.

Eccles. SOrowe wyll be to them that haue double hartes, myscheuous tongues, ylle doinge handes, and to the ylle lyuer, that

that entrethe into the worlde by two sondrye wayes.

¶I hate those mē, which in their actes be fooles, and in their wordes philosophers. Pacuuius.

¶DIETE.

¶A many meates is occasyon of sycknesse, and gredy fedynge shall approche vnto cholere. Ecclesiast.

¶To hym whiche is fallen to a distemperance in heate or colde, it is expedyente to gyue thinges of contrary qualities. Galenus.

¶If thou wylt preserue the temperature, which is in thy body, to a moist nature giue thinges moist, to a drie nature, dry thingis: if thou wylte alter the temperature, gyue euer the contrary.

¶Ye maye not onely remembre, that contrarye thynges be healed by theyr contrary, but also in euery contrary ye must consyder the quantitie.

¶whan syckenes is in his force, than the moste spare diete is to be vsed. Hyppocrates.

¶The preseruation of helthe begynnethe with labour, which meate and drinke ouertaketh, than slepe ensueth, than Uenus followeth, but eche of them in a measure. Hyppocrates & Galenus.

¶Uncleane bodyes, and they whiche of superfluous humours be not well purged,

the

the more ye nourysshe them, the more do ye hynder them.

Hyppocrates. ¶Stomakes in wynter and sprynge tyme be hottest, and slepe than is lengest: wherfore in those tymes, meate shulde be taken in greattest aboundaunce.

¶Sodaynly and verye mochе to euacuate or to fill, to make hote or to coole, nor any otherwise to remoue the state of the body, is verye daungerous, for to mochе of any thynge is enmye to nature.

¶EASE.

Galenus. Mochе ease and defaulte of competēt labour, maketh heate feble, whiche shulde resolue and make thinne that whiche oughte to be purged.

¶They that liue in mochе ease do gather commenly a fleumatyke or slymye iuyce in theyr bodyes.

¶They that do labour mochе, doo gather iuyce cholerike or melācoly, the one in somer, the other in corne harvest time, or towarde wynter.

¶EXAMPLE.

Christ' apud Matt. So let your lyghte shyne before al men, that they may behold your good warkes, and maye glorifye your father, whiche

whiche is in heuen.

¶Who soo euer lyueth yll in the syghte of them, ouer whom he hath rule, as moche as in hym is, he sleith the beholders. Augustin

¶The bishoppes conuersacion and housholde, is sette as it were maysters of commune dysciplyne, on the toppe of a mountayne. for what so euer he dothe, all other men thynke, they maye lefully do it. Hieronimus.

¶Deuoute conuersation without communication, as moche as by example it profyteth, by silence it hurteth. For with barking of dogges, and staues of the shepeherdes, the raginge wulfes be let of their purpose. Hieronimus.

¶More auayleth example than wordes. And moche better be men taughte by doinge, than they are by speakynge. Leo.

¶In the knowledge of thynges, this is it whiche is chiefely moste holsome and profytable: to marke well the lessons of euery example, whiche is put in famouse remembraunce: wherof thou mayste take for the and thy countrey, that thou mayst ensue, or that whiche hath an yll begynnynge, or a foule endynge, thou mayste the better exchewe. Ti. Liuius

¶ENVY.

ENuy is blynde, and can do nothynge, but dispraise vertue. Liuius.

¶It is a scabbe of this world to haue Tullius.

enuy at vertue.

Tullius. ¶ O the myserable conditions of people that are to be gouerned, among whom dilygence is hated, neglygence is reproued, where sharpenes is perylous, lyberalitie thankeles, communication deceyptful, pernicious flattery, euery mans countenance famyliar, many mennes myndes offended, wayte to hurte priuily, fayre wordes openly, whan offycers be commynge, they tary for them, whyle they be present, they do awayte on them, beinge out of auctorite, al do forsake them.

¶ ELOQVENCE.

Salomon. ¶ Eloquente wordes become not a foole, nor lyenge lyppes a man in auctoritie.

¶ FAME.

Salomon. BEtter is a good name than abundance of rychesse: for good estimation surmounteth all treasure.

Seneca. ¶ Those men say yl of the, that be yl them selfe. Reason aunswereth, I shulde be sore mcued, if Cato, Lelius the wyse, the other Cato, and the two Scipions shulde soo reporte of me, or if these men shulde say this with a rype iudgemente, whiche they doo nowe by malyce corrupted.

The

¶ The actes, & not the fame shulde first be consydered. Tullius.

¶ The infamy of man is immortal, for she is alyue whan thou thynkest her deade. Flautus

FAYTHE.

OUr lorde wyll reward euery man accordinge to his Justice and fayth. Regum.

¶ We that beleue Christe, let vs followe Christis lyuinge. Hieronimus.

¶ They which beleue in god, let them endeuour them to excell in good warkes. Paulus Titum Iacobus.

¶ Lyke as the body is dede, wherin is no spirite, so that faythe is dede where there lacke warkes,

¶ The fayth of a chrystian is ioyned with charitie: and without charitie is the fayth of the dyuell. Augustin

¶ Fayth not exercised, sone waxeth sicke, and being vnoccupied it is assaulted with sondry displeasures.

¶ Not the herers of the law be ryghtwise in the presence of god, but the doers of the lawe shall be iustified. Paulus Roman.

¶ Not euery man that sayth to me, Lorde lord, shal enter in to the kyngdome of heauen, but they whiche do the wyll of my father, whiche is in heauen. Christ... pud M...

BANKET OF

¶FEARE.

lomon. The rote of wysdome is to feare god, and the braunche therof, shall longe tyme endure.

ullius. ¶There is none authoritie of so greate a puissance, that oppressyng with drede, may longe endure.

nnius. ¶whom men feare they do hate, and euery man whom he hateth he desireth to perish.

¶Drede and terrour be weake bondes of loue: for if that they breke, and men cesse to feare, than begynne they to hate.

neca. ¶It is more dangeour to be dred than to be despised: for nedes muste he feare many, whom many feareth.

¶FOLY.

alomon. A foles way in his owne eye is best, a wyse man hereth good counsayle.

The that answereth before that he hereth, proueth hym selfe to be a foole and worthy rebuke.

cclesiast. ¶A wyse sentence in a fooles mouthe shal not be regarded, for he telleth it not in opportunitie.

¶Talke not longe with a fole, nor with hym that lacketh wit, kepe not moch company.

ulus. ¶He that setteth moch by him self, where

in

in dede he is nought worthe, he bryngeth hym selfe into foly.

¶It is the propretie of a foole to seke out other mens fautes, and forgette his owne. Tullius

¶FLATTERY.

MY sonne yf yll men wyl fede the with flattery, consent not vnto them. Salomon

¶Better ar the strokes of him that loueth truely, than the fals kysses of them that do flatter the.

¶Tale bearers, riotters, glosers, and flatterers, flee farre frome theym as frome thy chiefe ennemyes. Hieronimus.

¶within thy selfe, beholde well thy selfe, and to knowe what thou arte, gyue no credence to other. Seneca.

¶whose eares be so stopped from trouth, that he maye not abyde to here trouthe of his frende, his helthe and prosperyne is to be despayred. Cicero.

¶Lyke as wormes soneſt do brede in soft wood and gentyl, so the most noble wyttes desyrous of praise, gentil & honorable, most maketh of flatterers, and do noryshe suche persons, as be theyr destroyers. Plutarch

¶The familiar companyon, whiche is alwaye lyke pleasaunt, and gapeth for thankes, and neuer byteth, is of a wyse man to be alway suspected.

¶ Great mens sonnes lerne nothinge wel but to ride, for in other doctrines their maisters do flatter them, preysyng al that they speake. At wrastlynge theyr felowes falle downe or they be throwen. But the rough horse whā he is ridden, knowing not whither he that rideth be a prince or a subiect, a rich mā or a poore, casteth him out of the saddel, if he can not good skyl of rydynge

¶ FORTITVDE.

ieronis. ¶ Fortitude and constaunce is the hyghe way, he that tourneth to moche on the ryghte hande is foolehardye and frowarde, to moche on the left hande is feare full and cowarde.

ullius. ¶ Fortitude is an affection of mynde, susteynynge paciently peryll and griefe, and beinge alway free from all drede.

regori⁹. ¶ Fortitude appereth not but in the tyme of aduersitie.

eneca. ¶ To a wyse man none yl may happen, for he standeth vpryghte vnder euery burden, nothyng may appaire him, nothyng displeseth him that oughte to be borne: for what so euer moughte happen to man, he neuer cōplayneth that it hath chanced vnto him. ¶ Al thinges ought to be forethought on, & the minde fortified against all that might happen.

happē. Banishement, turmentes, syckenes, battaile, shipwrekes, thinke on them dayly.

¶ To suffre griefe quietely and coldely, it profyteth mocke to consider, and so to do it is a greate honestie.

¶ Nedes muste he that is valyant, be of a gret courage, & also inuyncyble, he that is inuincible dispiseth al thingis that be transitorie, supposing them to be inferiour vnto hym. But no mā may despise those thingis, wherby he may be greued, but only he that is valyaunt. wherfore it happeneth that a valiant person can neuer be greued: al wise men therfore nedes muste be valyant.

¶ It was wont to be a greate prayse and a meruaylus, to haue paciently taken al froward aduentures, not to haue ben subdued by fortune, but in all aduersytie, to haue reteyned theyr estimation and dignitie.

¶ The tymorus dogge berketh more fore than he byteth. Q. Curti

we se the gretest riuers fal with lest noise.

¶ FORTVNE.

FOrtune cā neuer make that to be thine that nature denyeth the. Boetius.

¶ It is a naturall syckenesse in men to beholde with sore eyen the newe aduancement of other. Tacitus.

eneca. ¶Loke howe many wonderers, so many enuyers.

ustinus. ¶As fortune becketh, so fauour inclineth.

¶Innumerable be the examples of chaungeable fortune, for where made she euer great ioye, but where sorowe proceded? or what sorowe hath she caused, that hath not proceded of ouermoche gladnesse?

¶Felycitie begynneth by the ordynaunce of god, where mysery is estemed by the iugement of man.

Seneca. ¶The enterprises be in our puissance, but theyr conclusions fortune determineth.

¶To beare rule is chaunce, to gyue rule is puissaunce.

¶Fortune fauourynge varyaunce, despyseth constance.

Tullius. ¶whose hope, reason, or imagination, dependeth on fortune, in hym nothinge maye be constant or certayne.

¶Fortune is to greate men deceytefull, to good mē vnstable, all that is high is vnsure.

¶what fortune highe rayseth, she lyfteth vp to lette falle.

¶In thynges whiche be moderate, continuaunce is constant.

Chilo. ¶Chilo the wyse man beinge demaunded what fortune was, he answered: A lewde phisition, for she made many folkes blinde, that trusted moche to her.

Often-

¶Oftentimes fortune corrupteth nature. Q. Curti.

¶GOD.

The eies of god be more brighte than the son, beholdīg euery where al the wais that mē take, the depnes of that whiche is bottomles, seing mens thoughtes, where they thynke them most secrete. Salomon.

¶In the hart of man be many deuises, the wyll of god euer abydeth.

¶No sapience, prudence, nor counsayle, maye preuaile agaynst god. The horse is prepared to battayle, but yet god giueth al way the victorye.

¶They that feare god, wyll beleue his worde: and they that loue hym, wyll kepe his commandement. Ecclesiast.

¶Blessed be the name of our lord, for wisedome, and puyssaunce be of hym onely, he altereth times and ages, he also translateth and ordeyneth kyngdomes. Daniel.

GOVERNOVR.

Where as lacketh a gouernour, the people decayeth, where as be many counsayles, there lacketh not surete. Salomon. Prouerb.

¶In the multitude of people is the state of a kynge.

¶ In the fewenes of subiectes is the princis dishonour.

¶ A prynce that gladly hereth leasynges, hath all his offycers peruers and wycked.

¶ Wo is the countrey, where the ruler is wanton, and they in authoritie breake their faste tymely.

¶ Happye is that lande, that hath theyr kynge noble: and where men in autorytie eate in good season.

Tul. of. 3. ¶ He that is a gouernour, offendeth more greuously by his exãple thã by his offence

Salomon. ¶ where a gouernour lacketh, the people shal perishe: the sauegarde of thẽ is, where be many counsayles.

Hieremias ¶ Rulers haue doone thynges with folye, and sought not for our lorde: therfore they vnderstand not, and theyr flocke is broken and scatered.

Plutarch. ¶ Prepare thy selfe, & furnishe so thy cõdicions & maners, and set forth the fourme of thy liuing in suche wise, as he that in the myddell of euery mans syghte leadeth his lyfe, and maye be hyd from no man.

¶ The cõmune people are wont to serche and beholde curyously the maners lyues and condycions of them that be rulers, all thoughe they be couered neuer so closely, or hydde and kepte with hangynges and curteynes neuer so priuely.

Good

¶GOOD MEN.

A Good man shal receiue abundantly grace of our lord: he that trusteth i his own wit, doth euer vngratiously Salomon.

¶We may cal that man gratiouse, to whom nothynge is good or yll, but a good mynde or an yl, whiche is a louer of honestie, contented only with vertue, whom no fortune extolleth or oppresse the, nor knoweth any thynge to be better, than that he may giue to hym selfe, to whom very pleasure is, to sette lyttell by pleasure. Seneca.

GLOTENY.

HAunt not the company of drynkers, nor the dyners and suppers of them, that bryng flesh with them to eate, for they whiche attende onely to drinkyng and making of banketttes, shalbe consumed. Salomon. Prouer. 23

¶Not the vse of meate, but the inordinate desyre therof ought to be blamed. Augustin.

¶The ryche men wolde not be constrayned to eate that whiche poore men eateth, but let them kepe the custome of theyr infirmitie, being sory that they can not other wyse satisfye theyr nature. ¶If they change theyr custome, and therfore be sycke, lette them vse theyr superfluitie, and gyue to the Augustin.

poore

poore men that, whiche vnto them shall be conuenient and necessary.

Hieronimus. ¶Unhappye are they, whiche haue theyr appetite more than theyr stomake.

Ambrosi. ¶Gloteny is an ill maystresse to serue, she alwaye desyreth and is neuer contented, what is more vnsaciable than is the belye, that this day she receiueth, to morowe she expelleth, whan she is ful, she disputeth of continence, whan she hath dygested, she bedeth vertue farewell.

Cicero. ¶Denyse kynge of Sicile, whan he hadde eaten potage, whiche a cooke of Lacedemonia had made, he sayde that the meate dyd not delyte hym, the cooke aunswered. it was noo meruayle for it lacked spyces, whan the kynge asked what he lacked, he aunswered, Labour, sweate, runnyng, hungre, & thyrst, for with suche maner of stuffe the meate of the Lacedemoniens was euer prepared.

GLORYE.

Tullius. Tusc. qu. 3 GLorie is a thing substantial and perfectely expressed. It is the prayse of good men, consentynge togyther, a voyce incorrupted of them that iudge wel of an excellente vertue.

Offi. 2. ¶The chiefe and perfect glory standeth in

in thre thinges, If the multitude loue vs: if they haue good oppynyon of vs: If (as it were meruaylynge at vs, they suppose vs wel worthy to be had in moche reuerence.

¶Thus sayth our lorde, Let not the wyse man glorie in his wysedome: nor the strong man in his strength, nor the rich man in his substaunce: but he that is glorious, let this be his glorie, to knowe & vnderstande me. For I am the lorde that do execute mercy, iugement, and iustyce in erth: these thinges do please me sayth our lorde god. Hieremias

¶Nor that fire maketh smoke, that quickly is kendled: nor that glorie causeth enuy, that shortly appereth. Plutarch.

¶GRACE.

The grace of god, why it is sente vnto this man, and not vnto that man, the cause maye be priuie, but without iustice, truely it maye neuer be. Augustine.

¶The grace of Chryst, without the whiche neyther chyldren nor men maye truste to be saued, is not gyuen for merytes, but is fauourably disposed without deseruynges, and therfore it is called Gratia, (whiche dothe sygnifie fauour in englishe.) Aug. de natura et gratia.

¶Grace (as I doo suppose) consisteth in thre thynges, in abhorrynge thynges whiche are Bernardus

che are

che are passed in despisynge thynges presente, and in desyrynge thynges which for vs are prepared.

Augustin. ¶Grace is gyuen for this cause, that the lawe be fulfylled, that nature be restored, and that by synne we be not subdued.

HVMBLENES.

Tobias. NEuer suffre thou pryde to rule thy wit or sentence: for in her all distruction taketh rote and begynnynge.

Isaias. ¶On whom sayth our lorde, shall my spirite rest, but on him that is humble and gentyll, and dredeth my wordes.

Petrus. ¶God resysteth proude men, but to them that be humble he giueth his grace.

Ecclesiast. ¶The more honorable thou art, the more humble thy selfe vnto al men, and thou shalt fynde fauour bothe of god and of man.

¶In thy thought exstoil not thy selfe lyke a bull, ne be thou proude of thyn actes, but in humblenes kepe euer thy courage.

Salomon. ¶The greatter thou arte, the more humble be thou, and in the presēce of god, thou shalte fynde grace.

Ecclesiast. ¶Howe great soo euer thou be, be humble in all thynges, and thou shalte fynde grace before god.

Haste.

HAASTE.

The emperor Octauian was wont to say, nothing became worse an emperour or kynge, than haste and foolehardynesse: for that whiche was wel done, was sone done, Sextus Aurelius.

HONOVR.

AS vnsyttynge is honour to foles, as snowe is in sommer, and haylstones in harueste. Salomon.

¶ Honour norisheth counnynge, and with prayse mens wyttes be kendled to studye. Tullius.

¶ Honours ouer greate, wherin is pryde, and to moch statelynes, like great & corporate bodyes, be throwen downe sodaynly. Plutarche

¶ Honours substancial and perfecte, & also fauour of them, which haue a good tourne in remembrance, and be in rendrynge thankes very diligent, shulde not be refused.

¶HYPOCRISY.

TAke heede of false prophetes that comme to you in the garmentes of shepe, but within they be rauenouse wulues. by the fruites of them shal ye perceyue them. Christe apud Matt.

The

Augustin. ¶ He that desireth to seeme that he is not, he is an hypocrite, he fayneth to be good, yet doth he not practise it, for in the prayse of men he estemeth his profyte.

Augustin. ¶ Dissembled equite is not properly equitie, but double iniquitie, for it is bothe iniquitie and dissimulation.

Gregoris. ¶ Hypocrites are vyle in apparayle and proude in theyr courage, and whyle they seeme to despyse all thynges in this world, they seke by meanes to attayne to al thynges that be of the worlde.

Tullius. ¶ The nyghest waye to renoume, is to be suche one in dede, as euery man wolde be reputed.

Aristotel. ¶ He that feyneth hym selfe to be a frende and is not, is worse than he that is a forger of money.

Tullius. ¶ Openly to hate or to loue, more belongeth to a gentyll courage, than to hyde in his countenaunce what his hart thinketh.

HVMBLENES.

Christus. EVery man that exalteth hym selfe, shal be brought lowe, and he that humbleth hym selfe shal be aduaunced.

Augustin. ¶ All men delyte to be high, the grieee is hamylytie, why setteste thou thy foote so farre from the? thou wylte falle and not clyme,

clyme. begynne at the gricce, and thou art forthwith at the top.

¶ The that doth gather other vertues with out humilitie, doth as he that beareth fine pouder into a boystiouse wynde. Gregori.

¶ That man is happy, whiche the hygher that fortune aduaunceth his substaunce, so moche the lower he auayleth his courage. Seneca.

¶ILL MEN.

¶ Three kindes of people my sowle hath hated. A poore man proude, an olde man lacking wyt, a greate man a lyar. Ecclesiast.

¶ There is no hope of remedye, where that whyche sommetyme were vyces, be tourned to maners. Seneca.

¶ That which the yl man moste dredeth, shall come vnto hym: and that whyche he desyreth, shalbe gyuen vnto good men. Salomon.

¶ The ylle man shall vanysshe away lyke a storme, the good man shall stande fast, lyke an euerlastynge foundation.

¶ The warke of an yll man is euer vnstable, he that soweth good warkes, hathe a sure aduauntage.

¶ Doo thou none euylle, and none shall comme to the, Leaue euyll companye, and euyll wyll forsake the. Ecclesiast.

¶ If a moryane may change his skynne, or

a libarde her spottes, ye may also do good, whan ye are brought vp in ylle.

Seneca. ¶ To hym that doth yll, there is no greater penaunce, than that he displeasethe all men, and contenteth not hym selfe.

¶ IVSTICE.

Tullius. NO man maye be iuste, that feareth eyther deathe, peyne, exyle, or pouertie, or that preferreth theyr contraries before veray equytie.

¶ The foundation of perpetual praise and renoume is iustyce: without the which nothynge is commendable.

Agesilaus. ¶ Kynge Agesilaus beynge demaunded, whyche was the better eyther Justyce or Fortytude, He aunswered, If al men were iuste, we neded no fortitude.

Ecclesiast. ¶ The glory of a good mã is to do iustice.

¶ Justyce exalteth the people, but synne maketh people wretched and myserable.

Alexãder the emperour. ¶ The emperour Alexander, heryng that a poore olde woman was yl intreated with one of his souldiours, he discharged hym, and gaue him in bondage vnto the woman, to gette her, her lyuynge with his crafte, for as moche as he was a carpenter.

Aristides. ¶ Aristides, called the ryghtuous, beinge demaunded of one, If he were righttuous

of

of his owne nature, Nature sayde he, hath moche holpen me therto, but yet by myne industrye, I haue holpen her also.

¶ In the pathe of Justyce is lyfe, the way that tourneth therfrom leadeth to deathe. Salomon

¶ Justyce mounteth the people in honor: sinne maketh people wretched & miserable.

¶ Be not ouer moche iuste in extremytie, and fauour no more than is necessary. Ecclesiast.

¶ My sonne, desyrynge wysedome, kepe thou trewe Justice, and god almyghty will gyue it vnto the. Ecclesiast

¶ He is a iust mā that spareth not him self. Ambrose

¶ IVDGE.

¶ Accordynge to the iuge of the people, so be his officers. Salomon

¶ Suche as be rulers of a citie, suche be the commons.

¶ Presentes and giftis make blinde iuges. Ecclesiast.

¶ Couet not to be a iuge, excepte thou be of power able to subdue iniquytyes, leaste perchaunce thou shalte feare the state of a greate man, and gyue occasiō of rebuke in thyne owne hastynes.

¶ Euerlastynge wo shal to be them, which make vnrightwise lawes, and do wryte agaynst Justyce, to thentente that they wyl oppresse poore men in iudgement, and vic- Isaias.

lently subuerte the cause of the people

¶All doo loue presentes & folowe rewardes, to the fatherlesse chylde they doo not minister Justice, the poore wydowes matter commeth not before them.

Sapien. ¶Here therfore ye kynges, & vnderstand ye. lern ye iudges of al partes of the world Gyue eares ye that rule ouer multytudes, and delite your selfe in the trouble of people, for power is gyuen to you frome our lorde, whych shall examyn your actes, and inserche your thoughtis: for whan ye were ministers of his kingedome, ye iudged not straitely, ne kept the lawes of true iustyce, ne went after his pleasure, horribly and shortly he wyll appere to you: for most soreste iugementes shal be to them that haue rule ouer other. To the poore man mercy is graunted, but the myghty man shal suffre mightily tourmentes.

Moyses in Deutero. ¶Take thou no gyftes, whiche doo make wyse men blinde, and peruerte the wordes of them that be rightuous.

IVDGEMENT.

Salomon. HE that iustifieth an vngratious pson, and he that condemneth a good mā, they before god be both abominable.

Hieremias ¶The kyte in the aire knoweth her time, the

the turtyl, the ſtorke, and the ſwalowe doo come at theyr ſeaſons, my people know not their lordes iugement.

¶A good man wil not in his frendis cauſe do againſt a weale publike, againſt his oth, nor againſt the truſte, which is put in hym, for he laieth aſide the perſonage of a frende, whan he takerh on hym a iudges offyce. Tullius.

¶The emperour Alexander wolde neuer ſuffre to be ſolde the office of a iuge, or gret authorite in the execution of lawes, ſaying, Nedes muſte he ſelle that dothe bye. And I wyl not lette that there ſhalbe marchantes of gouernance, whyche if I doo ſuffre I may not condemne: for I am aſhamed to punyſhe a man that byeth and ſelleth. Alexãder Auguſtus

¶Themiſtocles being the chiefe iudge in Athenes, whan there came to hym a great Muſitian, whiche deſyred of hym a thinge ſomwhat agaynſte Juſtyce: Themiſtocles anſwered, If in ſyngyng thou doeſt not regarde Noumbre and Tyme, thou arte not worthy to be called a good muſitian, nor I a good iuge, yf I wold preferre before the lawes, the priuate fauor of any one perſon

¶IGNORANCE.

IF a blynde man doo take vppon hym, to leade one that is blynde, they both ſhall falle in the dyche. Chriſtꝰ pud Mat

lomon. ¶Sapiẽce ⁊ doctrine of foles be diſpiſed.

¶INGRATITVDE.

lomon. HE that dothe render an yuell tourne for a good, yuelle ſhall not departe frome his howſe.

ꝑpientia. ¶The hope of a perſon vnthankeful, ſhall relente lyke wynter yſe, and as water ſuperfluous ſhall vanyſhe away.

hriſoſt. ¶The greatter benefites that men do receyue, the more greuous iugement ſhalbe gyuen them, if they do offende.

eneca. ¶A good man dothe al thynge well, if he do all well, he can not be vnkynde.

¶He that thynketh alway to craue, forgetteth what he taketh.

¶In couetyſe nothynge is worſe thã that ſhe is vnkynde.

¶He taketh away the mutual cours of giuynge and takynge good tournes, who ſo euer neglecteth to render equal thanke to hym that deſerueth it.

lautus. ¶That is a perſone diſhoneſte, whiche knoweth howe to take a benefite, and not howe to requyte it.

IDELNES.

ntonine. THe good emperour Antonine withdrewe frome dyuers perſones theyr penſions and ſalaries, perceyuynge theym

theym ydelle, sayinge, that there was nothynge more reprochefull or cruelle, than that they shulde gnawe and deuoure the weale publyke, whyche with their labour nothyng increased it.

¶ Idelnes hath taught moch vnhappines. Ecclesiast.

¶ He that wyll not worke, shall not eate. Paulus.

¶ Some times be take from vs, som times doo escape vs, somme flowe awaye not vnwyttynge vnto vs, but the fowlest losse of tyme is of that, whyche by our negligence dothe slyppe away from vs. Seneca.

¶ Idelnes weareth strength, as rust doth yron, the bronde vnstered bourneth slowely, and if he be moued, he causeth the fyre eftesoones to kyndle.

¶ We are not brought vp so by nature, that we shuld seme to be made for game and solace, but rather for grauitie, and for somme studies more serious and weighty. Tullius.

¶ Idelnes without lernynge is deth, and the graue of a quycke man. Seneca.

INORDINATE APPETITE.

THe roote of all myschiefe is inordynate appetite, whiche some men folowing, haue erred from faythe, and brought them selfes into many sorowes. Paulus.

¶ There are thre thinges specially, which Innocen.

men be wonte to desyre inordinately, Rychesse, bodyly pleasures, and great auctoritie. Of rychesse do procede ill thynges, of pleasure dishonest thinges, of auctoritie vayne thynges.

Augustin⁹ ¶ There is no grief in lackyng, but where there is inordynate desyre in hauynge.

Seneca. ¶ That whiche is other mens, lyketh vs best: that whiche is our owne, lyketh best other. To flee inordinate appetite is very nobilitie: but to subdue it, it is royall and pryncely.

Tullius. ¶ The reasonable mynde muste iudge the to be ryche, not thy possessions or mennes estimations.

¶KVNNYNGE.

Didymus. A Mā to perceiue that he is ignorant, is a token of wysedome, lyke as to perceyue, that he doth wronge, betokeneth iustice.

Paulus. ¶ In moch kunnyng is moch indignation.

Lactanti⁹. ¶ Ikunnyng causeth vs to knowe, whither we shall come: vertue, howe that we may thither come, the oone without the other lyttell auayleth, for of kunnyng springeth vertue, of vertue perfect felycitie.

¶ Ikunnynge is to knowe god, and to imbrace vertues, in the one is sapience, in the other

other is Justyce.

¶Science is a knowlege conuenient, stable, and neuer declynynge from reason. Galenus.

¶Esteme thou moche cunning, to be more worth than coine, for this shortly decaieth, cunnynge euer continueth. Socrates.

¶The wyse Solon made a lawe in Athenes, that the chylde shulde not be bounden to succour his father, of whom he had receyued no maner of doctrine. Plutarch.

¶KYNGE.

HE is in great errour, that thynketh a kynge to be safe in his person, where nothing may be saufe from the kyng, sens suretie is assured by mutuall suretie. Seneca de clementia.

¶Theopompus kynge of Lacedemonye, vnto one that demaunded of hym, howe a kyng mought most surely kepe his realme, and defend it, sayd, If he giue to his councellours lybertie to speake alwaye truthe, and to his power neglecteth not his subiectes, whan they be oppressed. Theopompus.

¶Trouthe and compassion kepeth a king, and his place of astate, with mercy is stablyshed. Salomon.

¶O ye kinges, if ye delite in high places, and sceptours, make moche of Sapience. Sapientia.

¶Wooste happye is that publyke weale, Plato.

where either menne studious of wisedome do reygne, or where the kyng is studyous of wysedome.

Seneca. To be in a fury, it may be called womanly.

¶ It neuer besemeth a kyng to be angrye.

¶ If thou wylte subdewe all thynges vnto the, subdue thy selfe vnto reason: If reason rule the, thou shalte rule many.

¶ It besemeth men to feare theyr prynce, but mocke more to loue hym.

¶LENDYNGE AND BOROVVYNGE.

Salomon. ¶ Lende not to a greatter than thou arte, and if thou haste lende, accompt it for lost.

¶LOSSE OF A FRENDE OR OF GOODES.

Salomon. HE that is robbed and loseth his cote, where he hath no mo, if he had leauer lament hym selfe, than to loke aboute hym, and prouide howe to escape frome colde takynge, and to fynde somme thinge to couer his shulders with, woldest thou not thynke hym to be a naturall fole? Thou haste buried hym, whom thou dyddest loue: Seke nowe for him, whom thou mayest loue. It is mocke better to prepare eftsones a frende, than to wepe for a frend.

¶LABOVRE

By custome of labour we shal make the peyne more easy to suffre. Tullius.

¶Cato in an oration which he made to the men of armes of Numancia, sayde: Consyder in youre myndes my felowes, that whan ye do a thynge well by labour and trauayle, the labour sone passeth, the thynge well done alwaye remayneth. But if ye do yll by inordinate pleasure, the pleasure sone vanysheth, but the dede that is yl done neuer remoueth. Cato.

¶It is a token of a feble and tender courage to fie from thinges laborious & peynfull, of the forbearynge wherof slouthe is ingendred, and nicenes, and theyr contynuall companion vnthriftines. Pontanus

¶To labour in vayne, and a man wericng hym selfe to gette nought but dyspleasure, is extreme peuyshenes. Salustius.

LAVVE.

NO lawe is to all men commodious, it is inough if to the more parte, and in a generaltie it be sufficient. Liuius.34

¶Sharpe punishement of vnleful actes is the discipline to lyue well and warely. Cæcilius.

¶The kynge Antiochus wrote to the cities, Plutarch⁹

ties, beinge vnder his obeisance, commandyng them, that if he required them by his letters to do any thinge that was contrary vnto his lawes, that as to him that was ignorannt they shuld repugne and deny it.

Dion. ¶ Traiane the emperour moste noble and valiant, by no merciall affaires mought be called from gyuynge lawes to his people, but that nowe in one place, somtyme in an other he wolde syt openly and here suites, and also giue iugementes.

¶ The lawe is good if it be lefully vsed.

Paulus. ¶ The people that are without lawe, and doo that whiche in the lawe is conteined, they be a lawe to them selfes.

Tullius. ¶ This is ones certayne, lawes were inuented for the preseruation of people and countreys, and for the quiete and prosperous life and astate of men that liue vnderneth them.

Arcesilaus ¶ Lyke as where there be many phisitiõs and medicines, there are many diseases, so where as are many lawes, there be manye myscheues and greateſt iniuries.

LAVVES.

Modestin? VVhere men apprehended in a lyttell trespas, some be greuously punished some vneth are touched, it is greate cause

cause of dyscorde in a weale publyke.

¶ Lawe is a high reason ingendred in nature, whiche cõmandeth that which ought to be done, and forbydeth the contrarye. Tullius.

¶ Lawes of men maye be likened to cop webbes, which do tie lytell flies faste, and with great flyes are brast. Anaxagoras.

LECHERY.

LEchery is ennemy to god, and enemy to vertues, it consumeth al substance, and delytinge in the appetite present, letteth that a mã can not thynke on pouertie, whiche is not longe absent. Augustin.

¶ If we wyll consider the excellencye of mannes Nature, and the dygnitie thereof, we shall wel perceyue, howe foule and dishoneste thynge it is to be resolued in lechery, and to lyue wantonly. Tullius.

¶ Contrary wyse howe honeste and fayre thynge it is to lyue temperately, continctly, saddely and sobrely.

¶ Youthe vntemperate and ful of lechery, makethe the bodye to be in age wythered and feble.

LIBERTIE.

IN very moche lybertie it is harde to be moderate, or to put a brydell to wanton affections. Hieronimus.

They

Seneca. ¶ They be out of libertie, that doo not labour in theyr owne busynes, they slepe at an other mannes wynke, and set theyr fete where an other man steppeth.

¶ what is elles liberte, but to lyue as thou woldest?

Theren. ¶ Truely of ouermoche lycence happeth great pestylence.

LIBERALITIE.

Aristotel. ethic. 4. HE onely is liberall, the whiche spendeth after his substaunce, and as it is nedefull.

Aristotel. ¶ Lyberalytie is not in the multytude or quantitie of that which is gyuen, but in the facion of hym that gyueth, for he disposeth it after his substance.

Seneca. ¶ He gyueth verye late, that gyueth not vntyll his frende craueth.

¶ Beware that thy benefit excede not thy substaunce, for in suche lyberalytye is an appetite to take vnlefully, that there lacke nothynge to gyue awaye bounteously: for where men gyue and be nedy, they be constrayned to plucke eftsones from other, of whom they purchase more hatred than fauour of them that they gyue to.

¶ In gyuyng, these thynges must be considered, what thynge, and to whom, howe, where,

where, and wherfore thou gyuest.

¶ Whan thou emploiest a benefyte, chose suche a persone as is playne and honeste, of good remembraunce, thankeful, abstey-nynge from the goodes of other, noo ny-garde of his owne, and specially to al men benevolent.

¶ The greatnes of the benefyte is decla-red or by the commoditie, or by the hone-stie, or by the necessitie. Tullius.

¶ There be two fountaines, which do ap-proue liberalitie, a sure iudgement, and an honest fauour. Valerius.

¶ LIFE EVERLASTINGE.

O The depe rychesse of the wisedome and knowelege of god, the iugemen tes of them, howe impossible is it to comprehende, howe impossible is it by se-kynge to fynde them. who knoweth the mynde of the lorde, or who was his coun-saylour, or fyrst gaue it to hym: and he shal be recompenced: for of hym, and by hym, and in hym are all thynges, to hym be glo-ry vnto the worlde of worldes. Amen. Paulus.

¶ That whiche god hath prepared for thē that do loue hym, fayth dothe not take it, hope doth not touche it, charitie dothe not apprehende it, it passeth al desyres and wis-shes, Augustin.

wisedome

shes: goten it may be, estemed it can not be.

Augustin. ¶ We maye lyghtelyer tell, what is not in the lyfe euerlastynge, than what thynges be there. There is no deathe, there is no waylynge, there is no weryneſſe, there is no sickeneſſe, there is no hunger, no thurſt, no chaufynge, no corruption, no neceſſitie, no heuyneſſe, no sorowe.

LOYALTIE.

Salomon. ¶ The lyenge lippes are to god abhomynable, they that do truely do pleaſe hym.

MALICE.

Tullius. Who that prouydeth for an others dyſtruction, lette hym be ſure that a lyke peſtilence is prouided for hym, ſo that of a lyke thynge he ſhal ſoone after be partener.

Sapien. ¶ By malyce a man ſleeth his owne ſoule.

Seneca. ¶ Malice drynketh the more parte of his own venime. Serpentes, the venim which they haue for the diſtruction of men, without theyr owne perill they kepe it, malyce hurteth hym moſt, which dothe reteyne it.

MARIAGE.

Plutarch. Lyke as in chaffe or heares of an hare, fyre is ſone kendled and ſone put out, excepte ſome other thynge be myxte

with

with it to nourishe and kepe it: so loue sodainly inflamed in man and wife with beautie or personage maye not dure longe, except beinge ioined with good condicions, it be nourysshed with wysedome, and thereby receiueth a lyuely affection.

¶ Women that had leauer rule folishe husbandes, than obey wyse men, be lyke them whiche wolde rather leade a blynde man, than folowe hym that hath both syght and good vnderstandynge.

¶ House & goodes we receyue of our frendes, a wise wife is properly giuen of god. Salomon.

¶ Departe not from a wife that is sad and wyse, whiche thou haste taken in the feare of god, the grace that is in her honestie surmounteth al rychesse. Ecclesiast.

¶ Arte thou bounden to a wyfe? seke not to be lowsed. Paulus.

¶ Arte thou louse from a wyfe? seke not to be maryed.

¶ Maryage in al thynges is honorable, & the bed immaculate, for god shall iuge fornycatours and also aduoutrers.

¶ Themistocles a noble man, hauynge but one doughter, demaunded of her, whether she wold be maried eyther to a poore man hauynge worshypful maners, or to a great man with lewde cõdicions, She answered, Sir, I had leauer haue a man lacking pos-

Themistocles.

sessions, than possessions lackynge a man.

Varro. ¶ The vyce of a wife is eyther to be taken awaye, or to be suffered. He that taketh it away, maketh the wife more commodious, he that suffereth, maketh hym selfe better, by obteynynge of pacience.

MERCY.

Seneca. MErcy is a temperaunce of mynde in the power to aduenge.

¶ Compassyon regardethe not the cause, but the astate of the person. Mercy is ioyned with reason.

Tullius. ¶ Nothyng is more cõmendable, nothinge is more worthy to haue place in a gret mã, than placabylitie of mercy.

Christ⁹ apud Matt. ¶ Blessed be they that are mercyfulle, for they shall be sure and mercy.

¶ Amõg many vertues none is more wõderfull, or more gratious than mercy, for in no thynge menne do more approche towarde god, than in gyuynge to men helth. Fortune maye do no more, nor also nature can wyl no more, than preserue lyfe.

MANERS OF MEN.

Seneca. IN felicitie is inperfection, where thynges dishonest do not onely delyte, but also contente, and there cesseth hope of al remedy

remedy, where that which was vice is turned to be maners.

¶ NATVRE.

VVyttes inforced do bryngе thynges vylle to passe. The labour is in vayne, wherein nature stryueth, Seneca.

¶ All nature of beastes, foules, serpentes, and of all other thinges by mans nature is tamed.

¶ That whiche is infixed & ingendred by nature is not lyghtly remoued by crafte. Iacobus.

¶ Thou doest naught thou man moste vnkynde, whiche sayeste that thou haste nothynge of god, but of nature. I tel the. Nature without god is nothinge, nor god is wtihout nature, but bothe are one, and be not diuers in office. Seneca.

NECESSITIE.

NEcessitie maketh that quicke, whiche els wolde be dull, & oftimes dispeire is chiefe cause of hope. Q. Curti.

¶ Suffer, and blame not that, whiche thou mayste not escape. P. Mimus.

¶ Thinke howe they that be giued, take fyrst greuously the weight of their irons, and lette of their goinge, At the last, whan Seneca.

they leaue to disdayne thoſe thynges, and do determyne to ſuffre them, neceſſitie cõpelleth them to beare it valyantly, and cuſtome to thinke the peyne eaſye.

¶ It is Neceſſitie that in peryll of wrecke diſchargeth the ſhyppe of his burdeyn. It is neceſſitie, that by pluckyng downe howſes do kepe them from brenning, Time maketh neceſſitie a lawe.

NOBILITIE.

Lactantiꝰ. What nobilitie ryches or puyſſaunce may be ſtedfaſt & ſure, ſens god maye make kinges baſer, ye thã thoſe that be loweſt.

Hieronimus. ¶ The only lybertie before god is, Not to do ſeruyce to ſynne.

¶ The chiefe nobylitie before god is, To excelle in all vertue.

Chriſoſt. ¶ what anayleth noble lynage to hym, whiche is with villayne maners reproched? or what reproche is a poore ſtocke vnto him, whiche is with good maners adourned?

¶ He that booſteth alwaye of his aunceſtours, declareth hym ſelfe to be vnworthy of prayſes.

Saluſtius ¶ The more honourable, that the lyfe of the aunceſtour is after eſtemed, the moore reprochefull is the vyce of the lynage that them

them succedeth.

¶Iphicrates a valyant capitayne, but the sonne of a showmaker, being therwith imbrayded of Hermodius a noble man borne, answered in this wyse, My bloode taketh begynnyng at me, and thy blode at the now taketh her farewell. Iphicrate

OBSTINACY.

¶To resyste in vayne, and with moch trauayle, to gette noughte but displeasure, is extreme folye. Salustius.

OBEDIENCE.

What maner obediẽce may be there, where vice is moch made of, and rulers not regarded, whose contempt is the original foũtain of mischiefe in euery weale publyke. Pontanus

¶Ye seruauntes obey ye your soueraynes carnal in al thynges, not seruing to the eie, as it were to please men, but in symplicite of thought fearynge almighty god. Paulus.

¶Better is obedience than sacrifice. Salomon.

¶He that resysteth authoritie, resystethe goddis ordinaunce. Paulus.

¶It is a general couenaunt made by mankynde to be obedient to kynges, how mo-

 Augustin

che more vnto God, whyche reygneth ouer all creatures?

ernardus ¶ If thou wylte be wyse, be euer obedient, for it is written, Desyrest thou wysedome? than kepe the commaundementes, and god wyll gyue her vnto the.

heopom, us. ¶ Theopompus the kinge of Lacedemonia, to one whiche sayde, That the countreye was well kepte, bycause that kynges there knewe howe to gouerne: he answered, No nat so, but rather bycause the people knoweth howe to obey them.

ristotel. ¶ Some fautes of rulers & officers ought to be tollerate, for he that gothe about to correcte, shall not profyte so moche, as vse to disobey theyr superiours, shal bringe to men detrimente.

¶PACIENCE.

ccleſiaſt. The pacyente manne wyll suffre for a tyme, and after shall come restytution of gladnesse.

¶ All that hapneth vnto the, suffre in thy trouble, and haue pacyence alwaye in thy pouertie: for golde and syluer are proued with fire, and men be acceptable whan they be in the ouen of worldely aduersytie.

mbroſi⁹. ¶ Better is he that contemneth wronge, thā he that is greued therwith, for he that

contem-

contemneth it, dothe despise it, as if he felt it not, but he that is greuid therwith, is tormented, as if he felte it.

¶ If thou wylte be noble of courage, suppose that no displeasure maye happen vnto the, but say this of thyn ennemy, he wold haue hurte me, but he hurteth me not: and whan thou perceyuest him to be in thy danger, thynke that to be vengeance sufficient that thou moughtest be reuenged. Seneca.

¶PEACE.

BLessed be they that make peace, for they shal be callid the children of god Euery realme deuyded agaynst hym selfe shal be made desolate, and euery citie or house in him selfe deuided shal not stand or abyde. Christ. apud Matt. Idem.

¶ He that hath not peace of the harte, the mouthe, and the acte, ought not to be called a chrysten man. Augustin.

¶ He that punysheth his body and kepeth not concorde, he praiseth god on the taber and not in the quier. Hieronimus.

¶PERIVRY.

HE that prouoketh a man for to swere, and knoweth that he shal swere falsly, he is wors than a murderer, for a Augustin.

murderer sleeth the body, but he sleeth the sowle, ye two sowles togither, his, whom he procured to swere, and also his owne.

Tullius. ¶ The punyshement of piurie by goddis law is deth, by mans law perpetual infamy

Augustin⁹ ¶ I saye vnto you, that ye in no wyse doo sweare, lest that by swearynge ye come to the poynte to swearc lyghtely, and by that lyghtnes ye come vnto custome, and from custome ye fall into periury.

Io. Chrys. ¶ He that is redy to be forsworne, he semeth to be forsworne before he sweare falsly, for god iugeth not onely by deedes, but also by thoughtes whiche procede frome the harte.

Idem. ¶ No man swereth often, but he is somestyme forsworne. lyke as he that vseth to speke moch, speketh somtime thynges out

Isidorus. of season.

¶ He is a double offendour that taketh the name of god in vaine and deceiueth his neyghbour.

¶ PERYLLE.

Q. Curti⁹ There is nothing so sure, that it is out of daunger, perchance of that thing, whiche is of no puissaunce.

ocrates. ¶ If thou mayst not clerely escape out of peryl, chose rather to dye honestly, than to lyue shamefully.

Power.

¶POVERTIE.

IT is soone made redy and easy, that nature desyreth, to thynges superfluous, swcatte is requyred. Seneca.

¶The pacience of poore men at the ende shall not perysshe. Dauid.

¶Better is litle in the fere of our lord, thā great tresure, which wyll neuer be saciate. Salomon.

¶They be poore in spirite, which whā they do good, they gyue prayses to god, whan they do yll, they laye faute in them selfes. Augustin.

¶The lyfe of man is not in abundaunce of rychesse, but in vertue and faythe, this tresure shall make the a ryche man, if thou be ryche to godwarde. Ambrosi.

¶If thou wilt liue after nature, thou shalt neuer be poore, if after thine opinion, thou shalte neuer be ryche. Seneca.

¶PRAYER.

GOd is far from them whiche do not honour hym, and gladly he wil here the prayers of good men. Salomon.

¶watche and praye ye, that he entre not into temptation. Christus.

¶Thy prayer is thy speche vnto god. whan thou readest, god talketh with the: whan thou praiest thou talkest with god. Augustin.

Augustin⁹ ¶The two wynges wherwith a man fleeth vnto god, be these, if thou forgyueste hym whiche hath offended the, and helpest hym who hath nede of the.

Hieronimus. ¶With fastynge corporall passyons are to be cured: with prayer the pestylence of mannes mynde is to be healed.

¶PVISSAVNCE.

Seneca. ¶It is a pestilent puissaunce, to be of power to do harme.

¶PRODIGALITIE.

Tullius. What thinge is more folyshe, than to indeuour thy self to do gladly a thing that thou mayst do it no longer?

Tullius. ¶Excessiue expenses of that which shulde maynteine thy householde, drinketh vp the fountayne of iuste lyberalitie.

¶PROSPERITIE.

Augustin. If god suffre ill men to haue moche prosperite, than his indignatiō is moch more greuouse. If he leaue ill deedes vnpunished than is his punishement more dreadefull and perylous.

Idem. ¶The world is more daungerouse laughinge

singe than lowrynge.

¶If thou haddest the wysedome of Salomon, the beauty of Absolon, the puissance of Samson, the long lyfe of Enoch, the rychesse of Cresus, the power of Octauiane, what can all this auayle the? whan fynally the bodye is gyuen to wormes, the sowle vnto deuylles, to be with the riche man in peyne euerlastynge. Hieronimus.

¶In all fortunes aduersitie, the moste vnhappy chaunce is, to haue ben ones happy. Boetius.

¶Perfite felicitie is the vse of vertue. Aristt.

¶Moche abundance maketh corne to ly, boughes are broken with theyr own bourden, the fruite that commeth often cometh seldome to rypenesse. Seneca.

¶PROVIDENCE.

PLato dothe lyken mannes lyfe vnto a chaunce of dyce, the better it is, the more is it desyred of hym that casteth it: but what so euer chaunce cometh, there is good craste in the vsyng of euery thyng as it happeth, the one is not in vs, that is to say, what we shall throwe: the other is in vs, yf we be wyse: that is to say, to take in good worthe the chaunce that doth fal: and appoynte to euerye thynge his place, so that the thynge that wel chaunceth may Plato

profyte

profyte vs, and that whiche euyll chaunceth maye not indomage vs.

PRYDE.

Ecclesiast. ¶Thre kynde of thinges my sowle hath moche hated, and I am moch discontent with theyr disposition.

¶A poore man proude, a great man a liar, an olde man a foole, and lacking discretion.

Iacobus. ¶God resisteth them that be proude, & to them that be humble, he gyueth his grace.

Phocilides. ¶Be not proude in wisedome, in strength, nor in rychesse: it is one god that is wyse, puissant, and full of felicitie.

PRVDENCE.

Tullius. PRudence consisteth in the knowledge of thynges good and yll.

Salomon. ¶A wyse man doth al thyng by counsell, and a foole soone discouereth his foly

Ecclesiast. ¶More easely may one resist yl motions, than rule them, and more easily refuse them than modreate them.

Liuius. 30 ¶To him whom fortune neuer deceyued, it is no foly to remembre the vncertayntie of sondry aduentures.

Salustius. ¶The helpe of god is not onelye gotten with wyshes and prayers: but by vigilante

study, diligent executynge, and wise counsaylynge, all thynges come to passe.

¶ Separate them that do craftely flatter the from those that do faithfully loue the, leste the yll men haue most profyte by the. Isocrates.

¶ Be sure of frendes, that speake not ay pleasauntly. Aeschilus.

¶ Those, whiche to content the, wil speke vnthriftily, forbyd them thy house, and put them out quyckely.

PROMISE.

These promyses are not to be kepte, whiche a man maketh either by fere compelled, or by craft deceiued. Tul. off. 1.

¶ The noble kynge Agesilaus, to one whiche sayd to him, ye haue promised: By god said he, that haue I, if it be right: If not, I than spake, but I promysed not. Agesilaus.

¶ The foundation of iustyce is credence, that is to say, constantnes and trouth in sayinges and promyses Tullius.

¶ Those promises ar not to be kept, which be harmeful to them, vnto whom thou hast promised, or by the which thou shalt receiue more detrimente, than they, to whom thou madest promise, may therby take profyte.

¶ O the shameful confession of fraude and commune mischiefe of man: more credence Senec.

is

is gyuen to mennes signettes, than to their soules.

PASTYME.

Tul. off. 1. NAture broughte vs nat forthe, as we shuld seme to be made for pastyme & solace, but rather to grauitie and studies of more weighty importance.

¶ Recreation of wittes are to be suffered, for whanne they haue a whyle rested, they spring vp oftētimes more better & quicker.

PVBLIKE VVEALE.

Seneca. TO vse the publike weale for a particular gaine or aduantage, is not onely a thing foule & dishoneſt, but also mischeuous and very abomynable.

Plutarch. ¶ To change sodainly the customes & disposition of people, & with new lawes hastily to rule them, it is not only harde, but also vnsure, as the thinge that requireth moche tyme with great power and authoritie.

¶ Lyke as the hande deuided in fyngers, is therfore neuer the feebler, but to euery pourpose is the apter and redyer: soo he that ioyneth to hym other in the gouernaunce of a weale publyke, ayded with cōpanye, shall accomplysshe the thyng in experience

perience the more effectually.

¶A prince of a weale publike ought with all studye and diligence expelle and dryue oute of his countrey ambycion and sumptuous expences, wherewith the mynde beinge nourished and styrred, is made more cruelle and fyerce, and with a prodigalle wantonnesse appereth to be riottous: and yf he can not bringe it to passe, at the leste let hym abhorre them, and kepe hym selfe from theym, and resyst to his power those that desire it, and with all mischiefe do assaye to attayne it.

¶Dwell not (layd Plato) where superfluous expenses do surmonnte the reuenues, nor where yll men be more made of thanne good menne, nor where the rulers, for the more parte be lyers. Plato. in Laertio.

QVIETENES OF MYNDE.

ARte thou put from thyn office? thou shalte be the more at home, and the better applye thine owne businesse. Thou laboures to be nygh the kynge, but thou art disapoynted: thou shalt lyue more surely, and in the lasse businesse. But thou arte turmoyled with moche care and busyenesse: ye warme water (as Pyndare saith) dothe not so swetely ease and comforte the delycate Plutarch.

delicate membres, as honour ioyned with authoritie maketh labour pleasaunt, and to sweate easyly.

Seneca. ¶ To hym that wolde be quiete, and lyue in moste suretie, the ryght waye is, to sette nought by exteriour thinges, and to be only contented with vertue: for whosoeuer estemeth any thynge to be aboue vertue, ye or to be good, but vertue onely: he setteth forthe his breste naked to all thynge that flyeth frome the hande of blynde Fortune, and with greate studye and deligence abydeth her shotte.

REASON.

Tullius. NOt only fortune helpeth men that be valyant (as is the old prouerbe) but reason moch more, which as it were with preceptes, confirmeth the puissaunce of prowesse.

¶ what thynge in a man is beste? Reason: for by that he goeth before beastes, and followeth the goddes. wherfore a perfecte reason is that good, whiche properly belongeth to man, al other thynges is to him commune with beastes: for if he be strong, so is the lyon: yf he be fayre, so is the pecoke: if he be swyfte, so is the horse, I doo not saye that in euery of these thynges the

other

other surmonnte hym, for I seke not that thynge, whiche is moste excellent in hym, but that which is his owne, and belongeth properly to hym, for as he hath substance, so hath the trees: And as he hath voluntarye meuynge, in lyke wyse hath not onely the beastes, but also the wormes: If he haue a voyce, so hath dogges & moch lowder, the egles more sharpe and percynge, the bull moche greatter, the nyghtyngale sweter. Than what thynge propirelye is a máns owne? surely reason: for that beinge in the ryght cours and perfecte, maketh a man full of felicitie.

RELIGION.

RElygyon pure and immaculate in the sight of god, is to succour pore children and wydowes in their tribulation, and to kepe them selfe vncorrupted in this temporall worlde. Iacobus.

¶ He is a stronge thefe, and turneth godis house into a thefes cabyn, that of relygion seketh promotion. Hieronimus.

¶ REPORTE.

AMong thy frendes detract not the kynge, nor in the most secrete place of thy chaumbre reporte none euyll of a great man: for the birdes of heuen wil Ecclesiast.

beare about thy voyce, and they that haue fethers, wyll tell thyne opinion.

¶RICHES.

Q. Curtius. TO moch riches makith place to losse
¶Some thinges be more easily goten than kepte.

Salomon. ¶Rycheſſe ſhal nothinge auayle, whanne god wyll take vengeance: good dedes ſhall delyuer man from damnation.

Salomon. ¶Substaunce soone gotten ſhall appaire: and that whiche is gathered by lyttell and lyttell, ſhall increaſe in thy handes.
¶Ryches becometh not a foole, nor a vile ſeruant to haue rule ouer princes.
¶He that gadreth treaſure with a tongue full of lyes, is vayngloryous and folyſhe, & at the laſte ſhal fal into the halters of deth.

Eccleſiaſt. ¶That riche man is bleſſed, that is foũde without blemyſſhe, and that foloweth not ryches, nor putteth his truſt in money and treaſure. Lette ſe who is he, and we wylle commende hym. For in his lyfe he hath done wonders.

Paulus. ¶They that wold be rich do fal into temptation, & the ſnare of the diuel, alſo into many vnprofitable & harmful deſyres, whiche drowne men in deth and pardytion.

Paulus. ¶Commande thou the riche men of this worlde, that they preſume not to hyghely,

nor

not trust to the incertaintie of their riches but to do wel in god, that lyueth euer, whiche giueth vs abundantly al thynges to vse at our libertie, and to be riche in good werkes, and to giue gētilly, to participate with other, and to make with theyr treasure a good foundation for the tyme commynge, for attaynynge to the lyfe, whiche is veray certayne.

SAPIENCE.

MEn called wise menne are not to be honored for euery worde that they speake, but for their stabilitie & constancie in vertue. Tullius. tusc. 5.

¶ Princis becomme wyse by companye of wyse men. Euripides

¶ The ardent desire of wysdom bryngeth one to the euerlastinge kyngedome. Sapientia.

¶ O ye rulers of people, see that ye loue wisedome, that ye maye haue a perpetuall kyngedome. Ecclesiast.

¶ The rote of wysedome is to fere god, & the braunches therof be of longe lyfe. Ecclesiast.

¶ A wyse harte and that hathe vnderstandynge, wyll absteyne from yll dedes, and in warkes of iustice, his purpose shal prosper

¶ The thoughtes of a wise manne at noo tyme, nor for any feare shall be depraued.

¶ A temperate and moderate persone, ne- Tullius.

des must be constant, he that is constant, is quiete of mynde, he that is quiete, hath no vexation, and consequently, no gryefe or disease: and all these thynges do perteyne to a wyse manne. wherfore it foloweth, no griefe or dysease maye be in a wyse man.

Seneca. ¶ The greatteſt token and offyce of sapyence, is that the dedes do agree with the wordes, and that the persone be euer one, and lyke to hym selfe.

¶ Let thy minde and thoughtes herto extende: onely wishe and busily care, for to be with thy selfe alwaye contente, and satisfied with the goodes that of the do procede al other desyres referrynge to god.

Sapientia. ¶ wysedome excelleth strengthe, and the prudent persone, is to be preferred before hym that is puissaunt.

¶ A wyse mans ioy is so surely wroughte, that no fortune may breke it, and is alwaye and in euery place quiete: It dependeth on none other thynge but it selfe, nor lokethe for the fauour of man or of fortune.

¶ SCRIPTVRE.

Paulus. ALL scripture inspired of god is profitable to teache or to reproue, to correct to instructe in iustice, that the man of god be perfyte, and furnyshed

vnto

vnto euery good warke.

¶The scrypture and the creature serue bothe for this pourpose, that he maye be sought for and loued, that created the creature, and inspyred the scrypture. Augustin.

¶If accordynge to the sayenge of Paule, Chryste is the vertue of god and his wisedome, he that knoweth not scripture knoweth not the vertue and wisedome of god, for the ignoraunce of scripture is lacke of knowlege of Christe. Hieronimus.

¶Let vs not thynke that the gospell is in the wordes of scripture, but in the vnderstandynge, not in the skynne, but in the marowe, not in the leaues of wordes, but in the depe rotes of reason. Hieronimus.

¶SIMPLICITIE OR PLAINNES

The simplicitie of iust men shal adresse them to god, And the deceyte of yll men shall be theyr distruction. Salomon.

¶The iust man that walketh in his simplicitie shall leaue his childrē after him happy

¶Prudence without simplycitie is malyce and craft, and simplicitie without prudence is maystresse of foly. Hieronimus.

Seneca. SUffraunce of syckenes is tollerable, if thou contemne that whiche laste of all she dothe menace.

Salomon. ¶In many meates is hid moche sickenes.

Seneca. ¶Nothynge so moch letteth helth, as ofte chaunge of medycines: The plante neuer proueth that is oftentymes set.

Io Damascenus. ¶The first cure of sicknes, is the preparation of good ayre, whiche conserueth the harte: The seconde is moderation & order of meate and drynke: The thyrde is in direction of labour and rest: the fourth is forbearynge to moche slepe and watche: The fyfte is the discretion in expellyng or stoppynge the humours: The sixte is the temperaunce of gladnes, angre, feare, and sorowe. The departyng of these from their equal temperance is cause of all sickenesse.

¶SVPERSTICION.

Q. Curtius. NOthynge more effectuallye ruleth a multitude than superstition, elles be they vnruly cruel and mutable.

Tullius. ¶Not only philosophers, but al our forefathers dydde euer seperate Superstition, from true relygion: for they whiche prayed al day, that their children mought ouer

lyue

lyue them, were called superstitious, whi= che name afterward was larger extended.

¶ The that is inclyned to superstition, shall neuer be quiete.

¶ Superstycion is a madde errour, for it feareth them, whiche ought to be loued, & whom she worshyppeth, them doth she vi= olate, what diuersytie is it, whether thou denyest god or spekest yll of hym? Seneca.

SHAMFASTNES.

That whiche thou arte ashamed to speake, be also ashamed to thynke. Hieronimus.

¶ Shamfastnes is to be moch made of, for as longe as that abydethe in the mynde, there is yet a place for good hope to reste in. Seneca.

¶ Diogenes, beholdynge a yonge manne blushe, sayde vnto hym: sonne be of good comfort, this is the right colour of vertue. Diogenes

SILENCE.

Receiue not a swalowe into thy hous: that is to saye, haue not in thy house clatterers and men full of language. Pythagoras.

¶ An yll man is soner vanquished with sy= lēce than with answeres: for malice is soo= ner styred with wordes than refourmed. Chrisost.

Salomon. ¶Lyke as a citie is, which standeth wide open, and is not compassed with walles: so is a man, whiche can not kepe silence.

¶TRVTHE.

Dauid. ALL the wayes of our lorde is mercy and trouthe.

Hieronimus. ¶Let thy tongue be ignorant of lienge and swerynge, and loue so wel truthe that what so euer thou spekest, thinke that thou swearest.

Lactanti⁹. ¶Trouth most commonly, with many wordes is scatered to nothynge.

¶TEMPERANCE.

Plutarch⁹ TO a welle ordered Countreie or citie those expences be thought mete and conuenient, that be lytel & moderate, the ende wherof is necessary and honeste, pleasaunt and thankefulle: soo that it lacke bothe reproche and damage.

Plutarch⁹ ¶A temperate and moderate person, not wanton nor affectionate to his owne appetite, maye be to no manne in his countrey chargeouse, to no man cruelle or grevous, to noo man daungerous: for he is of nature famylyar and gentyll, easy to men that wylle comme and speake with hym, whose howse

howse is vnlocked, not shutte, but open to all menne, where euery man, as it were in tempestes and stormes, may repayre for theyr succours.

¶ what dothe that man lacke to liue in felicitie, whom valyant courage delyuerethe from al sorowe and feare, and Temperãce calleth frome carnall appetite, and letteth him not excede in foolyshe reioysynge?

TALE BEARERS.

TEll no yll tales of god and his saynctes, nor reporte not ylle of the prince of thy countrey. Salomon.

¶ Ill reporters be to god odious. Paulus.

¶ More offendeth the tale bearer that minysheth the loue in a mans harte frome his nygh frende or neyghbour, thanne he that pulleth meate frome the mouthe of a hungry begger. For lyke as the sowle is more precious than the mortall bodye: so is the foode of the sowle of more estimation, than the nouryshement of carrayne. Hieronimus.

VERTVE.

NO man maye be sayd to lyue a shorte tyme, that hath attayned of perfect vertue the perfecte rewarde. Tul. off.

Gelasius. ¶It besemeth vertue to be free frome all drede, and out of subiection.

Tullius. Tusc. ¶Uertue is euer one, with mooste deepe rotes perfectly sette, whyche with no maner of violence maye be distroyed.

Aristotel. ¶It is the vertue of an honorable personage, commendably to rule, & also be ruled

Paulus. ¶Flee frome yonge and wanton desires, and folowe Justyce, faythe, charitie, and peace, with them which honour god with a cleane harte.

Lactantius ¶Uertue is to be honored, not the image of vertue, nor she is not to be honoured with censynge or prayer, but onelye with a good wyll and purpose.

Paulus. ¶Uertue is to restraine anger, to mitigate desyre, and to refrayne carnall pleasure.

¶The fruites of the spirite is charite, ioyfulnesse, peace, pacience, bounteousenes, goodnesse, long suffrance, gentylnes, faith, temperance, continence, and chastitie.

Arist. ¶As the commynge of one swalowe maketh not springe tyme, nor one hotte daye or houre maketh not sommer: so one vertue maketh not a vertuouse person, nor one lyttel tyme in prosperitie, setteth not a man in perfecte felycitie.

Salustius ¶Where riches is honoured, and estimation rule and authorytie theron attendeth, there vertue waxeth dulle, pouertie is had

in reproche, innocency is reputed for ylle wyll or malyce.

¶VOLVPTVOVSNES.

CAto the elder inuehinge agynste the people for theyr inordinate lyuynge, sayd, It is in vayne to talke to a beasly that lackerth eares. Cato.

¶VVYFE.

A Folyshe chylde is the fathers hartsore, and a braulyng wyfe is a house alway droppyng. Salomon.

¶A wyse woman buyldeth vp a house.

¶An vnwyse woman wyll destroye with her handes that whiche is buylded.

¶That manne is blessed that hath a good wyfe: the yeres of thē therby are doubled. Philo. in Sapien. Eccleſiaſt.

¶No heed is more myschcuous than the heed of an adder, no wrathe exceedeth the wrathe of a woman.

¶It is more pleasaunt abydinge with a lion or dragon, than to dwel with a vengeable woman.

¶Lyke as the klymmynge on a sondy hill is to the fete of an olde manne, soo is a clasterynge woman to a man that is quiete.

¶A woman if she haue souerayntye, is to her

her husbande frowarde and contrary.

¶Gyue not to the water that serueth thy house neuer so lyttell an issue: nor to an yll wyfe lycence to wander.

¶A constant wife reioyseth her husband, & in peace shal prolõg the terme of his life.

¶A stedfast woman is a golden pyllar set on baces of syluer.

¶VAYNGLORY.

Paulus. LEt vs not be desyrous of vayneglory, one prouokynge the other with mutuall enuy.

Augustin⁹ ¶The vayngloryе of this worlde is a deceipfull swetenes, an vnfruictfull labour, a continuall feare, a daungerous aduaunce-ment, a begynnynge without prouydence, an ende without repentaunce.

Ambrosi⁹. ¶There is not so moch ioy in highe clyming vpward, as there is sorowe in falling hard downeward: nor so moch renoume after victory, as after ruine reproche of foly.

¶what shulde he that is stronge, auaunte of his strengthe, whom bodyly syckenesse bryngeth to febleneſſe?

¶what shulde the ryche man auant of his rychesse, whose hope by a theфe or a tyrant is sone dissappoynted?

Virgi-

¶VIRGINITIE.

VIrginitie is syster of aungelles, vanquysher of lustes, prynceſſe of vertues, poſſeſſour of good thynges. Cyprian.

¶The woman vnmaried, and the mayden vncorrupted, thynke on thynges that perteyne vnto god, to the entente to be holye in body and ſoule. Paulus.

¶what profyteth a hole body with a mind corrupted? Better is an humble matrimonye than a proude virginitie. Auguſtin.

¶A maydens ſpeche wolde be circumſpecte, ſobre, & ſelde: not ſo excellent in eloquence, as in baſhefulnes. whā thou ſpekeſt, let men maruaile at thy ſhamefaſtnes: whan thou ſpekeſt not, let them wonder at thy wyſedome and ſobreneſſe. Ambroſi.

¶VVRATHE.

AFole immediately dyſcouereth his angre, he that hydeth his iniurie, is wyſe and crafty. Salomon.

¶An angry perſone prouoketh contention, but he that is pacient, appeaſeth debate whan it is ſtyred.

¶Be not familiar with a man ful of angre nor kepe not company with a furyous perſone, leſte thou lerne his wayes, and cauſe thy

thy soule therby to offende.

Iacobus. ¶ Let euery man be swyft in hering, slowe in speche, and slowe in displeasure.

Gregori⁹. ¶ By wrathe, wysedome is loste, so that it can not appere, what shoulde be done, nor howe it ought to be done.

Seneca. ¶ The chiefe remedie of angre is delaye, that the fury may abate, and the darkenes that maketh wytte blynde, may decay, or at the leste way be not so grosse.

Bias. ¶ Haste and wrath be the chief ennemies of counsayle

Plato ¶ Plato, being demaunded, wherby a wise man is best knowen, he sayde: A wyse man whanne he is rebuked, is therwith not angry, nor any thynge the prouder, whan he is preysed.

FINIS.

¶ LONDINI in ædibus Thomæ Bertheleti typis impress.
Cum priuilegio ad imprimendum solum.

ANNO. M. D. XXXIX.

BRITISH MUSEUM 22 FE 72


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